

Media Coverage of Gender Role: The Case of All-female Operated Flight Crew of Ethiopian Airlines, 2015

Yodit Bayissa

**A Thesis submitted to Graduate School of Journalism and Communication in
Partial Fulfillment of the Requirements for Degree of Master of Arts in
Journalism and Communication.**

Addis Ababa University

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This is to certify that the thesis prepared by **Yodit Bayissa**, entitled “...” and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication. The study complies with the regulations of the University and meets the accepted standards with respect to originality and quality. Signed by the Examining Committee:

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ABSTRACT

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Looking at the digital world, people use different platforms to share their thoughts and stories they think are impactful. The mainstream media being the principal means of communication, it plays a huge role in setting agendas and constructs people's views towards their environment, culture, different social groups, and so many other issues. That's why the issue of media representation becomes very critical over the years. People become wary of how the media portrays particular groups, communities, experiences, ideas, or topics from a particular ideological or value perspective. Women have long been victims of stereotypical representation, and the different forms of misrepresentation led to a prejudiced view of women as the 'incompetent'. Although the media is experiencing a change in recent years, women still tend to be represented as inferior, seen primarily through body images and sexual connotations produced by the mass media ruled mostly by men. This is evident when reading the headlines that are chosen to analyze in this study.

This analysis is aimed at probing the representation of gender role through the choice of lexical items in representing the female aviators in this historic flight. To do so, the study applied Social constructionist view as its theoretical framework guiding the overall approach. According to Social constructionists, people's values and beliefs are socially constructed, context-specific and jointly produced in reference to certain time and place. Also, language plays the leading role in the creation of reality, since perception can only go forward within the frame of communication. For instance, language played its part to the existing inequities by establishing different stereotypical terms and categorizations.

By using discourse analysis, this study attempted to look into how Ethiopian media covered the all-female operated flight and negotiated gender issues during this historic incident and whether the representations challenge the patriarchal privilege. Assuming social constructionist view, it is

believed that these images of the gender representation in the news reporting affect our perception of what a man or a woman is and what they are capable of.

Discourse analysis looks into social relationships, especially considering the notions of power and dominance in society and their implementation within discursive strategies in general. Therefore, this particular research referred to abuse of social power and dominance via the print and broadcast media and the discourse used by the media.

The researcher only considered primary data and interpretations i.e. news articles covering the incident. A total of four Amharic news articles and one television newscast were taken for analysis, the reason behind choosing Amharic articles is that it is the official and widely used and relatively easily accessible compared with publications in another language. Since the study is focused on textual analysis, it depends on the information available in the articles and the TV newscast.

The findings of the analysis indicate that the representations are somehow stereotypical and that the choices of the naming categories are quite patriarchal. Some characters occasionally challenge these stereotypical representations yet, the outcome is rarely successful. The articles also illustrate the different conceptualizations of women's work and how they continue to inform debate to this day.

Therefore, Conclusion suggests that women pilots in their attempt to gain a foothold in the male-dominated field of aviation face various hurdles of discrimination, prejudice and underrepresentation, and the media used these restrictive views on their flying abilities to their disadvantage. Also, this research implies that the media are still in the male's domain more often.

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Show you are a pilot and they forget you are not man.

Airlines.Net, 2013

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Chapter One

I. Introduction

1.1 Background of the study

On February 25th 2011 flight 6E 179 of Indigo Airlines at Delhi airport was about to take flight. The whole flight crew was all set and the plane was about to take off but all of a sudden the flight was interrupted and delayed for nearly two hours. It was not because of the weather condition or any other technical problems. The flight was interrupted because one of the passengers on board objected to the fact that the plane's pilot was a woman. As it was reported on the 'The Huffington Post', the man apparently became nervous after the female pilot spoke through the intercom to deliver the regular flight announcement. The man started complaining saying "I don't want to die! She can't take care of the house, how will she take care of a plane?" The airline spokesman said there was a "mentally unsound" passenger on board ("The Huffington Post", 2011).

Such incidents are not new to women in the aviation industry. Like so many other jobs, the aviation industry has been historically dominated by men and it has been a rare occurrence to see female pilots in the male-dominated sky (Archer, 2015). And such discomfort over a female pilot can be the result of stereotypical views of gender roles which undermine women's potential to go beyond the kitchen.

The development of gender identity begins in early childhood when clothing is selected when toys are purchased, and different television shows are viewed (Sharf, 2008). Parents, teachers, peers, and media also influence gender development (Harrison & O'Neill, 2002). As children grow, they gain a sense of being a male or female and associate various activities and objects with their gender.

Taylor (2003) argued that many behaviors are the result of specific social conditions and not just an individual's decision. This means society directs behaviors and helps shape an individual's lives. Taylor suggested that individuals should recognize their group identity and the social norms that are imposed on males and females.

In most cultures, including in Ethiopia, gender norms typically place men in a dominant position and women in a subordinate position. In this kind of cultural gender roles and tasks that are and should only be performed by male and female are set forth and tasks are treated separately. Women are expected to raise children or doing other domestic works. And if they are found to be working as a mechanic, loader operator, site manager or any other job that is carried out by men it becomes news as if it is something miraculous and considered as "gender role of odd occupation". In this view, the aviation industry has long been dominated by male and it used to be rare to see women in this industry.

Studies like one from 2016 by Jihao Zheng found out that masculine beliefs, values, and perceptions appear to continue to dominate the aviation industry, and has led to female pilots experiencing sexism, discrimination, prejudice, hostility and inappropriate discourse. The findings of this study indicate that "the commercial aviation industry remains a fairly masculine environment overall. And such patriarchal power continues to influence the number of female pilots who enter and advance in the aviation industry." (Zheng, p.63).

As compared to the previous generation of women aviators female pilots of this generation are more visible to passengers and male pilots. "In recent decades there has been an increase in the number of experienced female pilots (Archer, 2015, p.11). Very tangible evidence for this is that we have witnessed all-female operated flights in recent years from pilots, flight attendants, gate agents and ground crew are all female.

On November 18th, 2015 Ethiopian airline made a historic flight to Bangkok, Thailand by its all-female flight crew. According to news reports, the flight was fully operated by women, from the pilots, flight attendants, ground staff, air traffic controllers and even customs and immigration officers at Bangkok were all females.

This is not just a historic flight rather it is an eye-opening incident for those who think gender equality is something unattainable and for those who doubt women's ability to perform male-dominated jobs such as this. It also sets a landmark on empowering women and shows that gender balance can surely be achieved in the near future.

On her Ph.D. dissertation titled 'Representation of Gender and Gender Relations in Newspapers Narratives: the Case of Ethiopia' Agaredech (2013, p.44) listed contributions and limitations of

media research on gender stereotypes in Ethiopia. One of the limitations she pointed out was "Missing events and history" and she stated that "Most research misses important events in relation to women and media or gender and media from history." She refers to women's demonstration of 1994 held against pornographic magazines during that time and she revealed that the issue "was not touched by any researchers". This clearly shows that historic events that are basically related to women and media have been neglected by media researchers.

Having this in mind, this research seeks to study how women were represented in the news media regarding the 2015 all-female operated Ethiopian Airlines flight. It also raises larger questions of gender identity and media representation of women in Ethiopia and beyond.

1.2 Statement of the Problem

It's evident that media has the power to shape people's attitudes, values, and opinions in some way among any society. With this power, the media changes people's insight on various social, economic and political issues. There are different features of media that can reach everyone in some way, and different previous studies implied that many if not all of these media types often reflect the stereotypical culture of the real world. The issue of gender is among those affected by the stereotypical representation on the media.

Even though the currently existing media has played its role of transmission of values by projecting the different image of women in social, economic and political affairs, there are still traditional and stereotypical views of gender roles being presented in the media.

Nevertheless, some for instance (O'Shaughnessy and Stadler, 2002, p.50) quoted in (Seble, 2006) argued that media doesn't create such stereotypical views rather it reflects society's masculine cultural value dimension whereby masculine and feminine values and tasks are treated separately. According to their definition "representation" has three meanings i.e "to look like or resemble, to stand in for something or someone, to represent a second time to re-present" and they further claimed that "we know reality through representations". Yet, this argument of O'Shaughnessy and Stadler doesn't give any guarantee for the idea that media could come up with a purely unbiased and fair representation of the world.

As Gubae puts it on his thesis; "It is important to note that these images don't often portray reality in an unbiased way. But rather present 'versions of reality' influenced by cultural, and ideological tendencies which in turn reflect people's habitual thoughts and actions." (2009, p.3)

Therefore, media construct and reconstruct realities of different social, economic, political and cultural issues and those reconstructed messages would have the power to affect people's attitude. Most media effects scholarship points to media having limited effects and everyone interacts with media uniquely. Thus, media images could still have the ability to influence people's attitudes in a conscious or subconscious way.

How women were represented in the media during a particular time in history inspired the researchers to explore the larger question of identity when it comes to women's portrayal in the media. Tina Pieraccinian associate professor of communication studies at a state university of New York suggested that "The image of women as portrayed in the media deserves serious consideration, then, because the way women are presented in the media can be an important factor in shaping the next generation attitude and behavior towards women." (Alan & Ernest, 1997, p, 541).

Occupational status among men and women in media is mostly claimed unequal. Not only are males portrayed in higher paying and more prestigious jobs than women, but they are also depicted in higher social status (Ellis & Armstrong, 1989; Glascock, 2001). Morris (2006) found out that men were twice as likely as women to be portrayed in a career setting in popular interest magazines worldwide; women were portrayed in more ambiguous, domestic, and decorative scenes.

Media plays a large role in influencing the younger generation. When exposed to multiple gender messages, children are more likely to endorse the stereotype that if presented with a counter-stereotype (Aubrey & Harrison, 2004). Such stereotypes can negatively impact and restrict opportunities, especially for women, by lowering self-dignity and body satisfaction, as well as career and self-development (Eisend, 2010). Thus, it is possible to say that media reinforces gendered-attitudes regarding male and female behaviors deepening society's embedded cultural values and interpretations of gender.

Consistent messages not only reinforce existing beliefs but may generate new attitudes and resistance to counter information. Lafky & Duffy (1996) use the term "gendered lenses" as a means of cognitively processing and interpreting messages stereotypical gender roles can guide and shape behavior by affecting the audience's perception of social reality.

The way gender is represented in the media does have an influence on how we perceive gender roles. Certain gender-specific features can strengthen the image of what a man and a woman are, and how they should behave in relation to each other.

Having this in mind, this research is intended to look into the ways how media construct and deconstruct gender roles and identity by looking into how the media covered this specific historic flight.

1.3 Objectives of the Study

a. General objective

Generally, this research looks at how gender role narratives were constructed in the Ethiopian media's coverage of the first all-female operated Ethiopian Airlines flight.

b. Specific objectives

The specific objectives of this study are:-

1. To find out whether the media coverage challenged conventional gender roles or reinforced gender inequality.
2. To examine if the reproduction of the discourse of these women stand out or differ significantly because of their gender.
3. To look at the type of knowledge journalists presupposed in news discourse.

1.4 Research Questions

Accordingly, the study will be guided by the following specific research questions:

1. Do the narratives challenge conventional gender roles? If so, how? If not, in what ways are they failing to challenge gender stereotypes?
2. How does gender affect the discourse of these female aviators?
3. What discourse are the media outlets reproducing of these female aviators?

1.5 Significance of the study

This research attempted to explore the way gender role is represented in the media and how the narratives were constructed, which enabled to sense the real meaning they convey when they are placed in the context of our society. This was done by looking into how the media covered all-female operated flight in 2015, which was the first for Ethiopia.

The purpose of conducting this research is to be able to investigate whether and how media represent gender identity and gender roles positively and less stereotypically, and that those representations could be related to the real image of women. Thus, it will contribute to look at how media reconstruct the reality and that media products are not to be taken for granted.

1.6 Scope of the study

Since the aim of this study is to examine media coverage of all-female flight crew which is a first in our context, data sources of the study were only be those broadcast and print media that covered this historic flight. Therefore, the study included four data sources both from, print and broadcast media outlets that gave news coverage to event. From the print media three articles were taken from Addis Admass, Reporter and Addis Zemen whereas one broadcast was taken from EBC. While Addis Zemen, Addis Admas and EBC covered it in their news section, Reporter composed feature news on its Society section. Therefore a total of four narratives were taken for the analysis.

1.7 Limitations

Since the aim was to choose articles that gave news coverage to the historic flight, selection of articles was limited due to little coverage of the flight.

Therefore, data concerning the historic flight was collected from four different media outlets, which account for only a minority of the existing media outlets. The empirical material available for the critical discourse analysis in terms of texts from newspapers is therefore very limited. That is basically because texts which address the event, are very limited.

The study also focuses only on textual analysis, which means visual image and pictures are not included in the analysis. Thus, the study may lack multimodality falling to provide a complete picture of how the media construct in general image of these female aviators or gender role representations in general.

Since the study used the method of discourse analysis, it is essential to be aware of one's own position. Therefore, the researcher is very much aware of the impossibility to stand outside of a discourse, and keep a completely objective look upon different subjects. However, it is been very much attempted for the surrounding discourses not to affect the overall context of the study.

1.8 Organization of the study

The study is organized into five chapters. Background of the study including problem statement, rationale of the study, research objective, and research questions, significance of the study, its scopes and limitation of the study are all discussed in the first chapter. Chapter two focuses on reviewing of related literature whereby different literatures are reviewed alongside the theoretical framework of the study. In chapter three, the methodological aspects of the study have been discussed. Chapter four deals with the findings of the study through a critical analysis of the media's coverage of the historical incident in line with the research questions and related literatures discussed. Finally, in chapter five conclusion and summary of the study are discussed.

Chapter Two

II. Literature review

2.1 Introduction

This chapter focuses on a review of related literature which would illuminate the subject matter of the study and sets a springboard for the data analysis and presentation. It introduces the background knowledge of the subject matter and gives all the necessary theoretical frameworks for the study.

Furthermore, attempts will be made to look into some of the previous works in the area of media representation of gender role with particular emphasis on the portrayal of women across the mainstream media. These would include TV and newspapers which are the primary concerns of the research, for this study intends to figure out how media construct and reconstruct realities of different social, economic, political and cultural issues such as gender role.

Therefore the purpose of this chapter is to present a theoretical background to the study by, first, providing a clear understanding and elaboration of the general relevant concepts that will be referred to the study. Second, outlining the theoretical assumptions of social constructionist view which is the theory underpinning this study and third, providing an insight into the local context.

The review begins with a general overview of what constitutes gender, femininity, and masculinity. That is mainly because those three terms are determinants of the study's standing point, which is gender role. Then after gender role, the relationship between media and gender along with Language and gender will be discussed briefly.

Subsequently, the theoretical framework which serves as a base for this study will be presented. Finally, a brief synopsis of how women are represented in the Ethiopian media will wrap up this chapter.

2.2 Gender, Femininity and Masculinity

The concept of gender has a much longer history and it has been utilized in various relative ways. For instance "sociologists of 1970s adapted the term gender to be able to discuss femininity and masculinity as socially produced ways of acting." (Holmes, 2007)

Bradely (2008) defines gender as a grammatical term which is used to categorize nouns as female or male. However, Ridgeway and Correll (2004) definition of gender goes far beyond mere categories of male and female. They defined gender as being a system that categorizes people into women and men, which is institutionalized by social practices and in which social relations of inequality are based on that difference. In this case, Gender and the hierarchical power relations between women and men based on this are socially constructed and not derived directly from biology. Gender identities and associated expectations of roles and responsibilities are therefore changeable between and within cultures (Hazel and Sally, 2000). These expectations of gender roles and responsibilities "change depending on factors such as context and age". Victoria (2007) further elaborates this saying;

In most societies there is gender system that creates unequal power structure; differences and inequalities between the different sexual identities in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities are all depending on ideas of gender. (2007, p. 52)

Therefore, Gender determines what is expected, allowed and valued in different sexual identities in a given context. And it is a part of a broader socio-cultural context, including for example class, race, poverty level, ethnic group, and age.

According to DeFrancisco and Palczewski (2007), gender is defined as a character trait that is related to an individual's self-identity. This means it is the way in which people associate themselves with the feminine or masculine sexual orientation as prescribed by society.

Gender refers to the social attributes and opportunities associated with sexual identities and the relationship between these. And these different relationships are socially constructed and are learned through the socialization process (Victoria, 2007).

Another definition of gender is summed up by Ramazanoglu and Houands, as gender is: Sexuality and reproduction: sexual difference, embodiment, the social constitution of male, female, intersexual other; masculinity and femininity; ideas, discourse, practices, subjectivities, and social relationships. (2005, p.5)

In general, all of the above definitions of gender by different scholars agree with the idea that gender is socially constructed in one way or the other. Gender is conceived as a social construction of various sexual identities embedded in social order (Bartolomei 2011, p.98). In short, it is the idea of masculinity and femininity that is being socially constructed.

2.2.1 Femininity versus masculinity

According to Connell masculinity and femininity refers to "a place in gender relations, the practices through which men and women engage that place in gender, and the effects of these practices on bodily experience, personality, and culture." (1995, p.71). In this view, individuals associate themselves with the categories of either female or male, as they are culturally and socially described by society. Therefore, femininity and masculinity are embedded in social rather than biological characteristics.

The following definition by Jan E.Stets and J.Burks, (2010) best describes femininity and masculinity from a sociological perspective;

Societal members decide what being male or female means (e.g. dominant or passive, brave or emotional) and males will generally respond by defining themselves as masculine female will generally define themselves as feminine. Because these are societal definitions, however, it's possible for one to be female and see herself as masculine or male and see himself as feminine. (2010, p.1)

According to this definition, one's gender is formed starting from one's childhood in different social situations that emanates from interactions with parents, peers, educators and significant others. And this may lead to the idea that femininity and masculinity are indeed results of social construction.

In the earlier times, western culture assumed men as aggressive, competitive and active whereas women are assumed to be passive, submissive and easy-to-read, and that this division is based on the different character traits which are considered as innate. However, lately, it is understood that femininity and masculinity are not innate rather they are based upon social and cultural conditions. (Ibid)

Margaret (1935) an anthropologist cited in Jan E.Stets and J.Burks,(2010) addressed the issue in her study 'sex and temperament in three primitive societies' and the study revealed that there is no "necessary" differences in character traits or temperaments between male and female and observed differences between the two sexes are the result of socialization and cultural expectations. Such studies will help us understand a society's division of labor, the degree of difference and power structure.

While these traits are related to masculinity and femininity they do not define ones overall gender identity. Culturally defined personality traits, physical attributes, abilities and occupational preference among other things, all contribute to one's gender identity in unique and individualized combination. (Ibid)

Femininity

From Schippers, (2007), 'femininity' may be understood as having three components: it is a social location that individuals regardless of gender can move through by performance; it is a set of practices pertaining to behaviors and characteristics associated with what it means to be 'feminine'; and should these set of practices be adopted by women or men, they would have cultural and social results. It is, therefore, argued that femininity is a position that an individual performs through, by the collective embodiment of behaviors and characteristics associated with the concept of being feminine.

2.3 Gender role, professionalism, and media

According to Eagly (2009), 'gender roles' may be defined as the shared beliefs of individuals, which are based on their socially identified sex and gender. In addition, these gender role beliefs may be both descriptive and prescriptive; as they indicate what women and men usually do that is stereotypical of their sex, and what they are supposed to do. Fitzpatrick, Salgado, Suvak, King, and King (2004) define gender as the attitudes and beliefs, regarding the proper roles of women and men, in other words, how the appropriateness of behaviors, and characteristics, of women and men, are judged. Consequently, gender role is explained as the shared attitudes, and beliefs, with which behaviors and characteristics are judged, or seen as appropriate for women and men.

On the other hand, Hazel and Sally argue that Gender role is a social role. It is "a set of expectations associated with the perception of masculinity and femininity." Means, it is a "socially determined ideas and practices which define what roles and activities are deemed appropriate for women and men." (2000, p.8)

The socially determined ideas and practices which define the appropriate roles for men and women are socially constructed but there is a tendency to put those divisions of labor as biologically derived, or historically confirmed and therefore valid. Such an "unconscious" advance can surely result to "formation" and "fixation" of another structure called Gender stereotypes, and then sets context-specific patterns of who does what by gender and how this is valued. (Ibid)

Gender divisions of labor are not inevitably rigidly defined in terms of men's and women's roles, as it has always been assumed. They are characterized by cooperation in shared activities, and also division. Often times, the accepted norm on the subject of gender divisions differs from the actual practice. Crespi, (2012, p.1) has briefly put it as;

When we divide the world into two groups, males, and females, we tend to consider all males similar, all females similar, and the two categories of "males" and "females" very different from each other. In real life, the characteristics of women and men tend to overlap. Unfortunately, however, gender polarization often creates an artificial gap between women and men and gender roles that are very difficult to change in time.

In societies that seek Gender equality, the content of strict gender roles stops being socially defined. What Gender role is varies depending on the situation, in which the "feminine" or the "masculine" role is expected daughter, mother, lover, and father, a boss so on and so forth. Therefore gender role is intertwined with other social roles.

Social roles are always closely related to the value system of the society which constructs it. Hence, the roles are kind of "prescribed" manners and actions. Its solid outcome ("performance") is subjected to the current holder of social position to which social as well as Gender role is referring.

Filadelfiova and Kobova describe it as:

Actual performance of roles by individuals may be different due to the ideal role: required behavior (holder of the role behaves as he/she must,) desirable behavior (holder of the role behaves as he/she should), acceptable behavior (holder of the role behaves as he/she can) and unacceptable behavior (holder of the role behaves as he/she may not). The performance of social roles is therefore flexible but is subject to social control and sometimes social sanctions. (2012, p.5)

This literally shows that gender role stereotypes coincide with society's expectations.

Gender role that limits individuals in their ambitions and life is a stereotypical masculinity and femininity concept, containing prejudices. Therefore, at the symbolic level of gender, the crucial role is played by gender stereotypes mainly manifested in language. From this, one can conclude that gender stereotype one element in consciousness, which means it could possibly influence opinions, judgment, attitude, and behavior through different psychological and social mechanisms regulating perception. (Ibid)

Throughout history, the content of gender stereotypes has changed in relation to historical changes in the relationship between men and women. Yet, they still fulfill the function of maintaining a hierarchical, unequal relationship between men and women. This reality may offer a partial explanation of the persistence of gender discrimination, despite changing gender roles. (Ibid)

Strictly defined and restrictive expectations and norms in relation to gender role outline the basis of gender discrimination. They bind men and women within the boundaries, restricting the choice of freedom of self-realization, development of individual interests and abilities. In consequence, Males and females are typically stereotyped into gender role careers. (Espinosa, 2012)

Historically, women's productive roles have been ignored or undervalued; roles typically designated as female are almost invariably less valued than those designated as male.

Women are generally expected to be the homemakers taking traditional gender roles such as upbringing and raising children, caring for other family members, and household management tasks, as well as home-based production. On the contrary, men tend to be more associated with productive roles, particularly paid work providing for the family, and in possession of the strongest position in politics and economics (Holmqvist and Gjorup, 2006). Even though the overall women's participation rates are rising, they tend to be confined to a relatively narrow range of occupations or concentrated in lower grades than men, usually earning less.

The problem with representing women in such stereotypical occupations, or with no occupations at all, is that it leads to the idea that some occupations are only appropriate for men and some only for women, most of all it confines women's potential not to take the best out of themselves.

Gender or development policies and programs can challenge and change such inequalities that are unfairly prescribed by the society in pursuit of gender equity. It will also assist women to be successfully engaged in different occupations that were previously dominated by men. Therefore, development policies and programs should be designed in a way to create an equitable environment for women and promote gender parity.

2.3.1 Gender and professionalism

Claims about gender differences in different professional careers draw on a variety of narrative accounts and empirical research by different scholars. Feminists are among those who seek to alter the patterns of gender and professionalism, and also raise concerns both about the role of women and professional roles.

There's an intense debate even among feminists as to how much importance should be attached to biology, to the experience of subordination, to sex-based divisions of labor, or to social constructions of masculinity, femininity, and sexuality. (Rhode, 1994)

To explain these disparities and its relationships with biology, some researchers and practitioners place primary importance to men's and women's different body and mind. Sydnie (1987), cited in (Holmes, 2007) tended to assert that women's subordinate social role as a naturally 'given' "society became more complex, more distinct differences in body and mind emerged between women and men; they specialized in their roles and this made the division of labor more efficient and society stronger." (Holmes, 2007, p.3)

Feminists respond to these claims on several levels. They generally don't view this gender difference solely as a natural or biological. Rather, these critics emphasize that sex-based socialization patterns and roles are "It was not nature but society or 'culture' that made women (and men) what they were." (2007, p.4)

In some small-scale studies such as (Rhode, 1994) find out that women rank competitiveness as less desirable than do men. One reason for this could be women's family responsibility and childcare interferes in their professional career. In response, feminist researchers state that they generally agree that women experience greater difficulties than men in reconciling work and family obligations. Female professionals continue to assume the vast majority of responsibilities in the home and to pay a price in the world outside it. They also make it clear that women's career sacrifices are attributable to the choices not simply of individual women but also of employer and societal decision makers. Moreover, Inadequacies in policies involving maternal leave, child care, and related issues contribute greatly to professional's problems in accommodating work and family commitments.

Such misconceptions about nature, roles, and life circumstances of men and women construct the image of the "ideal worker" therefore, women might struggle with being perceived as not fitting in. As a result, women disproportionately drift off their professional careers quick in a subtle but self-perpetuating cycle in which individual choices are constrained by gender biases.

The aviation industry which has long been dominated by men could best describe this situation. A discourse analysis study which aims to explore recruitment and career issues for female pilots reveals that problems such as work-life imbalance, pregnancy, childcare and lack of affirmative action are among the determining factors or "enablers or obstacles" for women becoming pilots. (Zheng, 2016)

To summarize, it can be noted that there is an inherent linking of professionalism and masculinity in the discourses focusing on men so that "the existence of male staff is already interpreted as a sign of innovation, a symbol of progressiveness of the institution" (Breitenbach and Bürmann 2014, p.51).

2.3.2 Media representation of gender role

Media is the collective term for all types of mass communication, such as television, radio, and newspapers etcetera. Fairclough argued that the media is shaped by the wider society, but that it also plays an important role in the diffusion of social and cultural changes and that media texts constitute a sensitive barometer of socio-cultural change (1995,p.51,52).

Media produces an image of status and recognition of others or groups of people. It is a powerful channel for influencing people's perceptions and beliefs. That men and women are being portrayed differently in media are established since the second wave of feminism when extensive research was made concerning the media image of women (Carter and Steiner 2004). The researchers found that sexist images of women were considered normal and natural and that the media socialized the people into having these perceptions of what being a woman includes and what women are like. However, media is not the only social institution creating this image; other parts of the social world also contribute to creating this perception, such as family, religion and the education system.

Gender roles and stereotypes are relevant topics that apply to many situations in human development. Feminist theory examines the effects of sociological factors on individual development while recognizing differences in the development of male and female work roles, child-raising practices, and social and sexual adolescent maturation. (Sharf, 2008)

Accordingly, gender has to be constantly reaffirmed and publicly displayed by repeatedly performing gender acts, in accordance with the socially acceptable norm (Benwell, 2002). These arguments are supported by (Taylor, 2005) who states:

Although certain aspects of sexuality and sexual behavior are physiological in nature, the consideration of what is arousing, what behaviors and which partners are appropriate, when and in what contexts sexual behaviors can be carried out, and what the emotional, social and psychological meanings of these various factors are, must be learned. (2005, p.153)

Gender roles are prevalent in media, often portraying women as nurturing, gentle, cooperative, concerned with appearance, and sensitive to others; while men are viewed as logical, competitive, independent, assertive, financial providers, skilled in business (Foss, 1989; Wood & Reich, 2006), and dominant over women (Morris, 2006). Women in media tend to be represented more negatively than men (Rouner et al., 2003). While men are perceived as hard workers, amusing (Aubrey & Harrison, 2004), directive, and physically aggressive, women are displayed as likable, warm, submissive, (Dill & Thill, 2007) passive, and weak (Ellis & Armstrong, 1989). Women are also more likely than men to display empathic behaviors such as affection, sharing, giving, and concern for others (Glascock, 2001).

Occupational status among men and women in media is clearly unequal. Not only are males portrayed in higher paying and more prestigious jobs than women, but they are also depicted in higher social status situations (Ellis & Armstrong, 1989; Glascock, 2001). Morris (2006) found that men were twice as likely as women to be portrayed in a career setting in popular interest magazines worldwide; women were portrayed in more ambiguous, domestic, and decorative scenes. Similarly, women in prime-time TV shows were more likely to be portrayed in marital roles while men were portrayed in occupational roles (Lauzen et al., 2008). The media plays a

big role in constituting this process of gender role acculturation, rather than simply reflecting or representing such differences of gender roles (Benwell, 2002).

Media plays a large role in influencing the younger generation. When exposed to multiple gender messages, children are more likely to endorse the stereotype than if presented with a counter-stereotype (Aubrey & Harrison, 2004). Such stereotypes can negatively impact and restrict opportunities, especially for women, by lowering self-dignity and body satisfaction, as well as career and self-development (Eisend, 2010). It is possible that the media only reinforces gendered-attitudes regarding male and female behaviors; thus deepening society's embedded cultural values and interpretations of gender.

Stereotypes portrayed in the media, therefore, support rigid gender roles, restricting the options for development of women and men. Such traditional gender roles are also limiting, as the roles portrayed are hierarchical and patriarchal, where men are more often presented in a higher position, and women are presented in passive and lowly roles (Doring & Pöschl, 2006).

Various studies have focused on gender stereotyping and the marginalization of women within the media. One such study conducted by Koivula, (1999) investigated televised depictions of women and men participating in sports over a one-year period. The author found out that men and women were differently covered in televised sports news, with women receiving significantly less coverage than men, even when considering the statistics and figures regarding the proportion of women's participation in sports. Additionally, televised media sports coverage reinforces constructions of divisions along lines of gender and reproduces traditional expectations regarding femininity and masculinity.

2.4 Media language and gender

According to Del-Teso-Craviotto, (2006) gender is the product of multiple discourses that notify people's daily actions and interactions. Each society has a particular point of view towards the roles played by women and men and has specific expectations from them. Accordingly, Gender portrays the roles of women and men established by society. These expectations depend on cultural, political, economic, social and religious factors (Bell et al., 2006).

It is culturally considered that females and males make up two extremes of persona. In reality, females reside in obscured groups that embodied traits as passiveness, weakness, dependence, and emotionality whereas males embrace the overriding groups being active, strong, rational and independent (Ho, 2009). It is debatable that these labels to females and males are not natural or innate, rather they are socially and culturally constructed and these issues construct particular attitudes and behaviors towards gender.

All these characteristics and societal expectations are visibly depicted through language, therefore the question here is can language be conventional by itself? Work in the 1980s on this topic addressed issues such as the so-called generic 'he' and the use of 'man' or 'mankind' to refer to all people. Such usages exclude women and create the mentality that men are the default and the norm, and women are the exception. She gives emphasizes on how this leads to even gender-neutral words being used to refer to men. And she argues that such linguistic uses perpetuate the invisibility of women. (Penelope, 1988)

Another issue regarding this is words that encode sex categories, i.e. marked names of people in specific occupations such as "fireman, stewardess, and waitress" and the problem with such words is that they could influence what professions are appropriate for only men or only women. "If the unmarked form is 'fireman,' it is possible to be a 'firewoman' but this is linguistically marked and suggests that the norm is for a person in this occupation to be a man." (Wardhaugh & Fuller, 2014, p.314)

Consequently, we can understand that language use is indeed stereotypical by itself and it tends to reflect the social structure of a society. Which means other than the vocabulary choice used to describe men and women, distinctions can be made through the use of some words mentioned earlier.

Spender writes:-

Language helps form the limits of our reality. It is our means of Sociolinguistics and Social Justice ordering and manipulating the world. It is through language that we become members of a human community, that the world becomes comprehensible and meaningful, that we bring into existence the world in which we live. (1985, p.3)

On this statement, she is 'reclaiming' language for women in the sense that women should have the intellect to reconstruct language for their own purposes. Furthermore, she viewed Identity may be constructed through a variety of linguistic means. Heller points out that the concept of identity, along with community and language, are "heuristic devices which capture some elements of how we organize ourselves, but which have to be understood as social constructs" (Heller 2007,p.13).

Research on the construction of femininities also focuses on the use of stereotypical ideas about femininity and how speakers position themselves in association with, or in opposition to these dominant ideologies. A study conducted to address how Swedish girls feel forced to frequently discuss how overweight they look shows how the discourse about weight reproduces stereotypes about body size and femininity (Ambjörnsson, 2005).

Similar themes are also found in studies which look specifically at how different linguistic devices are used to construct different femininities, masculinities and gender roles given to them, all of them share the concept that these identities and or categories developed from society's discourse and that language is part and parcel of the construction process.

According to Wardhaugh & Fuller (2014) attention to the relationships between language and gender serves two purposes: First it draws our attention to existing inequities and it encourages us to make the necessary changes by establishing new terms and categorizations (e.g., Ms), or suggesting modifications for old terms (e.g., changing policeman to police officer). (p.314)

This reflects that efforts should be made so as to challenge the inequalities in the linguistic portrayal of the two sexes that are contributing to the unequal positions of women and men in society, and to take action to rectify this linguistic imbalance. Language is social action, and to bring about linguistic change is to effect social change.

Nevertheless, there is no consensus about what constitutes sexism in language. Besides, there are some who clearly dismiss the idea that language encodes sexism. Reviewing the evidence, Romaine, (1999, p.312–313) concludes that "attitudes toward gender equality did not match language usage. Those who had adopted more gender-inclusive language did not necessarily have a more liberal view of gender inequities in language."

2.5 Social Constructionism

This theory addresses the processes by which people jointly construct their understandings of the world. Social constructionists believe that "meanings are developed in coordination with others rather than separately within each individual or in the world of things, making social interaction the loom upon which the social fabric is woven." (Leeds-Hurwitz, 2009)

One of the main inferences of social constructionism is that it is concerned in examining how people know what they know, and continuously questioning taken for granted knowledge (Nagar, 2002). Thus, social constructionism views people's values and beliefs as being socially constructed, context-specific and "co-created" in relation to a certain time and place (Ahl, 2004).

According to social constructionism, reality can only be constructed in relation to others. This was probably best described by (Nagar, 2002, p.5):

Since social constructionism sees meaning and beliefs as arising from social interaction, it would follow that people from different social or cultural environments would view the world differently, they would have different realities. Furthermore, social constructionism emphasizes the importance of language in the creation of reality, because perception can only evolve within a cradle of communication.

For them, reality and identity are systematically constructed and maintained through systems of meaning and through social practices. And they challenge the view that knowledge is created from "the objective unbiased observation of truth" (Burr, 2003, p.3). They believe that the social

order in which we see the world is in a constant state of change and that view we have is constructed in different ways. Therefore, meanings are constructed through interaction between individuals and knowledge is constructed through the daily interactions of people in society.

Thus, language is a social interaction too. Which means meaning is created through language and images depending on how people understand the meanings attached to these as well as relate themselves to construct meaningful identities. The following quote describes it perfectly: "It is social actors who use the conceptual systems of their culture and the linguistic and other representational systems to construct meaning, to make the world meaningful and to communicate about that world meaningfully to others" (Hall, 1997, p.25).

Accordingly, the world as an experience is created through language which produces the objects of knowledge. By understanding language, understandings of the world and experiences in the world can be meaningfully understood and reasoned. With this view, this study will attempt to look into how the media covered the historic incident and the ways in which they transmit social meaning attached to social realities in this regard. In addition, it will also try to see the role of media in creating gender identities and promote gender equality.

2.5.1 Social Constructionism and Gender

As it has been clearly stated earlier, social constructionism assumes that all knowledge is socially constructed and that knowing is mediated through social interactions where knowledge is viewed not as something that occurs within an individual's mind, rather as a result of these social interactions (Ahl, 2004; Nagar, 2002).

According to a social constructionist view, meaning is constructed through interaction between different people and their relation to objects and other people. Definitions and concepts are also constantly changing, depending on the current culture, and it is also varying from situation to situation (Bryman, 2008). Which means meaning is created through language depending on how people use concepts and what the meanings of these concepts are social constructionist view of gender.

The revival of feminism in the 1970s challenged the "androcentric" view of the world that dominated for a long period of time (Jackson & Scott, 2002). The main focus of feminism is to

counter the assumption that existing inequalities between women and men are a natural order of life. Jackson and Scott state in this regard that "the concept of gender was adopted to emphasize the social construction of masculinity and femininity, and the social ordering of relations between women and men". (2002, p.1)

Therefore, gender can be seen as a hierarchical separation between men and women, rooted in both social institutions and social practices, where gender is seen as a social structural phenomenon which is produced, negotiated and sustained by everyday interaction. Furthermore, in view of the fact that gender overlaps with other social divisions and inequalities, such as class, race, and sexuality, and that the meanings of femininity and masculinity vary within and across societies, it is argued that gender cannot be isolated from the wider social relations in which it is embedded. Thus, bodies and identities become gendered through a constant performance of gender, to be feminine means to perform femininity.

In addition, it is asserted that the inhabited world is ordered by gender, yet gender is also embodied and lived by women and men, in local, specific, biographical contexts and is experienced as central to individual identities. Gender, therefore, comprises the social division and cultural distinction between women and men, as well as the characteristics associated with femininity and masculinity. (Ibid)

As it is stated earlier Gender refers to something which is not inherent to the person but exists in interactions which are socially construed. Thus, Gender is not a detached phenomenon existing in separation internally within individuals; rather it is an agreement that exists in social interchange (Gergen & Davis, 1997).

For social constructionists gender is not a "dichotic" category of female and male, rather it is a set of socially constructed relationships created and maintained through people's actions and interactions. This is clear in the following statement by Courtenay (2000, p.5) "The daily activities that men and women engage in, and their gendered cognition, are a form of currency in transactions that are continually enacted in the demonstration of gender".

Consequently, gender is seen as a social construct, constructed by multiple beliefs, meanings and dominant norms, also referred to as social discourses which originated from cultural and political institutions (Piran & Cormier, 2005).

From a social constructionist stance, people think and behave in certain ways, not as a result of their role, identities or psychological traits but, as a consequence of adopting concepts about femininity and masculinity from their culture (Courtenay, 2000). This is to imply that gender is defined from the meanings we have agreed to attribute to a particular class of transactions between individuals and environmental contexts (Gergen & Davis, 1997).

Based on the preceding discussion and for the purpose of this study, a social constructionist position is assumed, as it is argued that this approach is the most suitable and relevant in the quest for understanding the construction of femininity and gendered roles within a contemporary media. The main reason for this is based on the argument that social constructionism proposes that gender is a social construct which is embedded within social interaction, transaction, and discourses.

2.6 Gender and the media in Ethiopian context

Media is one of the ways in which people see the world through and draw their perception towards different social issues. As Baran & Davis puts it; "We live at a time when a lot is happening everywhere and all at once. Information about products, peers, family, community, state, nation and the world constantly comes at us from an ever-growing array of media." (2010, p.278)

Therefore, media is a powerful channel influencing people's perceptions and beliefs. That's why Fairclough (1995) argued that the media is shaped by the wider society, but that it also plays an important role in the diffusion of social and cultural changes, and that media texts constitute a sensitive barometer of socio-cultural change. This clearly shows that media has the power to exert attitudes, values, and opinions among any society. Having this power the media changes people's approach to various social, economic and political issues.

There are different aspects of the media that can reach everyone in so many different ways. Prior studies indicate that many if not all, these media types have a tendency of reflecting the stereotypical culture of the real world and the issue of gender is among those affected by the stereotypical representation on the media.

In recent years, immense focus has been placed on how men and women are being represented differently in the media and extensive research was made concerning the media image of women in our country. In spite of the growing focus placed on gender and how women are represented within the media, only a few of these studies were found to have been conducted within the area of gender role. According to (Seble 2006, p.20) "There are very limited research outputs focusing on women's representation in the media content and much remains to be done."

The main focus of several studies in local context has been on the portrayal of women on advertisements in popular television programs, newspapers and other publications. One among those papers was presented by Nardos, (2005) comparative research which analyzed the representation of women and the role they are given by taking 302 observations from the Reporter Amharic newspaper and Addis Zemen newspaper.

The findings revealed that in most of the articles the role of "human interest advocate" is the role given to women predominantly, whereas there's a little representation of women as politicians, sports figures or professionals. "In general mass media do not present balanced pictures of the variety of women's lives and their participation to society, which negatively influences their involvements in society." (2005, p.59) This implies that there's still a tendency of reflecting the stereotypical culture of the real world by the media. And such stereotypical depictions of gender roles by the media promote rigid gender roles limiting women within the traditional gender roles. The researcher suggested that:

Media and professional organizations and various advocacy groups should adopt gender-responsive professional codes and technical guidelines for coverage and representation, and encourage all media professional to work within the framework of gender equality...Efforts should also be exerted to enhance the capacities of journalists and media practitioners for more professionalism and high ethical standards taking into account of the critical issue around women representation in the media. (2005, p.59-60)

Another research presented by Gubae, (2009) indicates that women in Ethiopian media appears to be "miss-constructed" and "miss-presented" and this emanates from the gloomy feelings and biased attitude the society has towards women. Gubae further states that besides being negatively represented, Ethiopian women are said to have hardly got coverage or been underrepresented.

Also, Abebech, (2005) cited in Gubae, (2009) states that in the majority of the cases women are hardly given attention in the media, but when they are, they assume their traditional roles such as those of a wife or as a mother. In his study, Gubae attempted to show how "members of the sexes" make sense of the images of women portrayed in women's magazines published in Addis Ababa by using textual analysis of the images, focus group interviews as well as individual in-depth interviews. The textual analysis revealed that women are portrayed in a sexually "titillating" ways.

Agaredech (2003) explains that in Ethiopia gender awareness is at its lowest stage and women in the Ethiopian media are stereotypically depicted. Their roles as mothers and wives are emphasized and given precedence over their occupational or professional activities. Rather they are often depicted as "property-less, mischievous, mothers, villains and objects created to serve men. In all types of mass media, most of the time, something bad is said of women" (2003, p. 9).

She further notes that due to women's misrepresentation, invisibility and presence as sex objects, their greatest contribution to society is highly ignored. Keeping in mind the mentioned differences between the government and private presses, it is worth mentioning to examine the private and government newspapers to see if there are differences in the representation of women between them.

Accordingly, the women's images presented in the Ethiopian media are the direct reflection of the reality emphasizing domesticity and subservience as the essence of women's nature and role in society. However, in reality, many more women work than we get to see or read about in media content.

To wrap up, the above pieces of literature generally create the impression that somehow the global stereotypical problem of considering women as superwoman in men's world also exists in Ethiopian media as well.

Chapter Three

III. Research Method

This research is an interpretative study analyzing the discourses of media coverage of the first all-female operated flight in Ethiopia's history. An interpretative approach is designed for understanding the context of the phenomena. In terms of an interpretative research paradigm, researchers aim to understand the world via interpreting views, explanations, and observations of research participants. (Zheng, 2016)

Thus, the research attempts to understand the representation through the sampled media outlets that covered this historical event. The ontological viewpoint held as a basis for this thesis is social constructivism; which has already been discussed in the previous chapter.

Therefore, this chapter will only deal with the research methodology, sources employed in the study, data gathering technique, sampling technique and the background of the media where the sources are gained.

Critical discourse analysis (CDA) is used as a tool to analyze news reports regarding the historical incident. In addition, the analysis will be conducted by using Fairclough's three-dimensional framework thinking it is the best approach to carrying out the research objectives.

To begin with, critical discourse analysis (CDA) is discussed to provide insight to into the framework used to guide analysis. Then data sources used in this research, sampling techniques and the analytical tool will be discussed briefly.

3.1 Critical Discourse Analysis

This study adopts a critical discourse analysis approach as it allows a better and more in-depth understanding of the subject matter. This approach is preferred in this study for the fact that the major focus of the study is to reveal media coverage of gender roles depending on the selected texts.

CDA is based on the concepts of Discourse and Discourse Analysis. We can define discourse in two general ways. First, discourse is a way of talking, thinking, acting, and feeling about an idea, issue, or area of concern. It may be verbal, visual, auditory, or within any sign systems within a culture (Cranny-Francis et al., 2003, p. 93-94). Linguists often use this approach of discourse.

It refers to the study of a diverse body of knowledge; it is an approach to deconstructing the written or spoken language attached to a given type of social practice (Baridici, 2012). According to Rogers (2004), CDA is different from other discourse analysis methods because it includes not only a description and interpretation of discourse in context but also offers an explanation of why and how discourses work.

Blache and Durrheim (1999) added that an author of a specific discourse, either explicitly or implicitly, to do a number of things simultaneously motivates the reader or listener to act in a particular way or advance a particular ideology. Hence, it is supposed that critical discourse analysis of media output can give important clues about the intentions of the authors and their ideological statements.

Since discourse constructs social identity by defining groups, group's interests, their position within society and their relationship to other groups van Dijk (1997), it parallels with the goal of this study; i.e. to examine how the media covered gender roles with respect this historic event.

Discourse research varies in its focus and approach, for instance, between descriptive or critical studies (Phillips and Ravasi 1998; van Dijk 1997). Descriptive studies explore the discursive processes of social construction whereas critical studies focus explicitly on the reproduction of power relationships and how structures of inequality (Fairclough and Wodak 1997), such as class, race, and gender, are reproduced in discourse (Fairclough, 1995). Texts provide discursive

cues to these power relationships and thus, through textual analysis, the power implications of the different constructions of social identity can be studied.

Discourse analysis is a flexible term. What one is doing is greatly dependent on the epistemological framework being drawn upon (Graham, 2005). It is focused more on the production of knowledge and meaning. For instance, Foucault (1972) uses discourse analysis to refer to text and analysis of the text. However, the analysis goes beyond the level of the text and includes an analysis of the broader social context and power relations and tends to be multidisciplinary. Foucauldian discourse analysis can be used to explore the power relations and power effects. It examines the ways in which discourses permeate. It also involves looking at the effects of discourses on, for example, how we experience ourselves and relate to each other.

In this context, this study attempts to examine how the media presented this historic event by going deep through the surface and look at the denotative meanings and seek to examine more implicit, connotative, and symbolic meanings through the researchers' interpretations.

In general, Critical Discourse Analysis (CDA) regards language as a powerful tool that can reflect individual's ideologies, ideas, intentions, identities and culture which play a dominant role in the society. It also aims to reveal social problems hidden in social practices in order to prevent social unfairness dominating or marginalizing people. Depending on this aim, discourse analysis is assumed to be the best type of research design Wodak (1996). One of the reasons as to why it is believed that discourse analysis is the best choice is that the method is used in previous researchers within this field and it is best suited in responding to the research questions. Therefore, it will be used to analyze data in this study as it is the preferred method for investigating social reality.

3.2 The Data Sources Background

This study employed a total of four data sources i.e. data's obtained from both print and broadcast media. Which means the researcher tries to critically analyze discourses presented on three newspaper articles and one broadcast news.

Here follows some brief background information about the data sources so as to have an insight about the media organizations where the data sources initiated.

Addis Admas - is a privately owned newspaper established in January 2000 GC. It is a weekly newspaper which mainly focuses on social, economic and political issues. According to data retrieved from Ethiopian Broadcast Authority (EBA) website as of July 2019, Addis Admas has an average weekly circulation of about 6,000.

Addis Zemen - is a state-owned daily newspaper established in 1941 GC under the administration of the Imperial regime. Since then, it remained the oldest and most known state-owned Amharic newspaper throughout the nation. The newspaper is under the monopoly of the government to cover government policies, strategies and various social, political and economic issues of the country (Agaredech, 2013). It was in 2001 that the newspaper started publishing daily, according to a data retrieved from Ethiopian Broadcast Authority (EBA) the average number of publication per day exceeds 10,000 copies.

Reporter (Amharic) - is a privately owned newspaper and its establishment dates back in 2003 GC. Contents of this biweekly newspaper cover topics ranging from political, economic and social issues. It is one of the privately owned newspapers that have a longer survival in the unsteady private press business. A data from Ethiopian Broadcast Authority (EBA) shows that the average number of publication reaches about 10,250 and 9,150 copies for Sunday and Wednesday's publications respectively.

Etv- being the first television broadcaster the former Ethiopian Television (ETV) began its permanent broadcasting on November 2, 1964, coinciding with the 33rd coronation of Emperor Haile Selassie (Nigussie, 2006). The 24 hours transmission has a nationwide coverage and has different mixture of different program formats including news, entertainment and infotainment with five local languages namely Amharic, Oromifa, Somali, Afar and, Hareri. Also, the station transmits its programs in three foreign languages including English, French and, Arabic. Since

2014, it has changed its name to Ethiopian Broadcasting Corporation (EBC) and lately back to Etv. Currently, the TV station is transmitting its programs in three different channels that is, Etv news, Etv entertainment and Etv language.

On the bases of a data retrieved from Ethiopian Broadcast Authority (EBA) website as of April 2014, the station has continued its nationwide service with seven languages including French and Arabic.

These media outlets are selected mainly because the language they use is Amharic which is one of the widely spoken languages in Ethiopia. Also, the selection has been made based on their high circulation and variety in news content. Furthermore they represent the dominant categories in media ownership the private and the government owned media.

Study units

The units of analysis used in this study are individual news stories published on the respective newspapers and TV broadcast. The analysis only focuses on the spot news exclusive of the post-event narratives.

News in this study refers to the presentation more of facts by answering the five "Ws+H" questions. A news story was defined as a semantic entity with at least one topic delaminated from another story by a change of topic (Vreese, Peter & Semetko, 2001)

For the purpose of this study, a total of four stories were selected manually by searching for news stories concerning the historic flight. By using this mechanism, the news stories were collected from the Addis Admass, Addis Zemen, Reporter and Etv.

Addis Adams¹ published the news story on November 21, 2015, titled "Ethiopian all-female flight crew operates flight to Bangkok". Another news article was taken from Addis Zemen² the newspaper has a headline "A flight glittered by women", it was published on November 20. The last One of the articles which is taken from society column on Reporter³ newspaper is titled "All Women escorted Flight" and it was published on November 25, 2015. The only broadcast data is

¹ "በኢትዮጵያውያን ሴት አብራሪዎች የተመራ አውሮፕላን ወደ ባንኮክ በረራ አደረገ"

² "በሴቶች ብቻ የደመቀው በረራ"

³ "በሴቶች የተመራው በረራ"

taken from EBC⁴, from this station the researcher has taken a primetime news report which was produced and transmitted on November 22, 2015, with the headline "Ethiopian Airlines made a successful flight with its All-Female Flight Crew". Then, the analysis of individual news stories was conducted by using the three-dimensional critical discourse analytical framework of Fairclough (1992) which is going to be discussed subsequently.

3.3 Sampling technique

In this study, a total of four data sources are selected using a non-random sampling namely 'availability' or 'convenient' sampling technique. Scott and Deirdre explained how availability sampling works as:

Convenience sampling involves selecting people for your research who are available (or convenient) for study. Selecting people simply because they are available is clearly not a random sample, as not all people in the population have an equal chance of being selected. Convenience samples often involve people whom the researcher knows or people who live close to the research site. (2009, p.27)

The researcher choice of the items is not only because they are available but because of the inadequate amount of media productions on a particular issue the researcher is entitled to focus on. (Ibid)

As Breakwell et al., (2000) put it all spoken and written material can be conceptualized as text subjected to discourse analysis, where discourses are identified through the examination of the text. Within discourse analysis, if interview material or text is used as source material, there is no need for a large sample. However, it is important to gather sufficient text to determine the variety of discursive forms that are commonly used when speaking or writing about the research topic. This may be possible from an analysis of relatively little text, especially where common discursive forms are under consideration or where sufficient text has been gathered, but the addition of larger samples of data adds to the analytic task, without adding significant value to the analytic outcome. (Ibid)

⁴ "የኢትዮጵያ አየር መንገድ ሙሉ-በሙሉ በሴት የበረራቡ ድንኳን ላይ ያከናወነው በረራ-በስኬት ተጠናቋል፡፡"

The study began by locating the media outlets whereby the event was covered. Therefore, the precondition to select the data sources is their news coverage of the event in which the medium of language use is Amharic. Thus, the study will attempt to examine how these outlets covered this new phenomenon and see their role in creating gender identities.

3.4 Analytical Techniques

There are different numbers of research approaches within critical discourse analysis. But all of these approaches might come up with varying analytical techniques and this is due to the "transdisciplinary" nature of critical discourse analysis. As (Wodak 1999, p.11) argued CDA is not a consistent theory with a set of clear and predefined analytical tools rather it is a research technique with many features and numerous different theoretical and methodological approaches.

Thus, there are no predetermined approaches to analyze media discourses, rather the subject matter under investigation gives insight into the analytical framework. Likewise, Wodak and Meyer, (2009) asserted the fact that there is no guiding theoretical viewpoint that is used coherently within CDA. Which means there is no a clear consensus or affirmed set of guides as to how to analyze discourses, rather different perspectives offer their own suggestions.

In view of that, this research employed CDA approach hoping to respond to the objectives of the research i.e mainly to identify discourses of news reports and how the narratives were constructed. Therefore, the analysis relies on Fairclough's (1992) three dimensional model in analyzing the media outputs critically.

Fairclough (1992) has formulated a three-dimensional model in CDA which contains text, discursive practice, and social practice. These aspects are linked to semiotics as interpretations are produced to explain the existence of certain phenomenon and highlight the discursiveness of discourse.

Generally, the three-dimensional framework aims at introducing principles which are challenging as these principles are best understood when the text is interconnected to the social context.

The model is an analytical framework for empirical research on communication and society. All three dimensions should be covered in a specific discourse analysis of a communicative event. The analysis should focus, then, on 1) the linguistic features of the text (text) , 2) processes relating to the production and consumption of the text (discursive practice) and 3) the wider social practice to which the communicative event belongs (social practice). (Marianne Jorgensen and Louise Phillips, 2002)

Description or discourse-as-text:

The first dimension in the three-dimensional framework is the presence of text that makes textual analysis possible. Textual analysis is the analysis of linguistic features and discursive practice (Fairclough, 1992). As language comes with a package of various linguistic features, it becomes complex and technical to analyze each feature. Therefore, Fairclough organized these linguistic features under four main categories which are vocabulary, grammar, cohesion, and text structure as these features are linguistically recognized.

Therefore, Text analysis concentrates on the formal features (such as vocabulary, grammar, syntax, and sentence coherence) from which discourses and genres are realized linguistically. These discourses and genres which are articulated together to produce a text, and which its receivers draw on in interpretation, have a particular linguistic structure that shapes both the production and consumption of the text.

Interpretation or discourse-as-discursive practices:

The relationship between texts and social practice is bridged by the discursive practice. Discursive practice is the production, distribution, and consumption of text in which the text is shaped by social practice (Jorgensen and Phillips, 2002). Texts are usually consumed differently according to the social context and its interpretation depends on that context.

Hence it is only through discursive practice whereby people use language to produce and consume texts that shape and are shaped by social practice. At the same time, the text (the formal linguistic features) influences both the production and the consumption process (Fairclough 1992). Therefore, analysis of discursive practice focuses on how authors of texts draw on already

existing discourses and genres to create a text, and on how receivers of texts also apply available discourses and genres in the consumption and interpretation of the texts.

Explanation- discourse-as- social practice:

The main aim of critical discourse analysis is to explore the links between language use and social practice. At this final dimension in the three-dimensional framework, the concern is about whether the discursive practice reproduces or instead restructures the existing order of discourse and about what consequences this has for the broader social practice.

Even though discourse analysis is not sufficient on its own for analysis of the wider social practice, Investigation proceeds by the analysis of specific instances of language use in relation to the order of discourse. In this regard specific instances of language use functions as a form of social practice in reproducing or challenging the order of discourse. And this means specific instances of language use can shape and are shaped by the wider social practice through their relationship to the order of discourse. (Marianne Jorgensen and Louise Phillips, 2002)

In line with this analytical framework, this study first provided a description of each sampled news reports and then identified the discourses mapped on a text which is done by looking at linguistic items of news reports in detail. This includes semantic relations, collocations, framing, discursive difference, wording, and metaphors. Then after, the researcher analyzed how texts are produced and interpreted in the news reports by examining speech reporting such as news source, mode, and verb of reporting. Finally, the analysis attempted to explain the outline of the discourse processes.

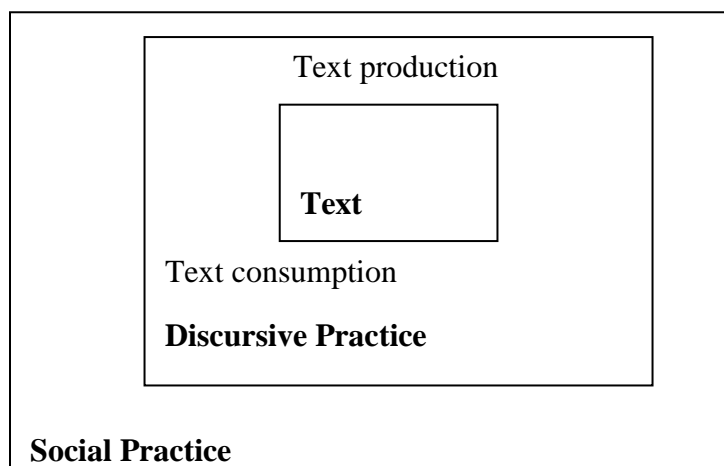


Figure 3.1 Fairclough's three-dimensional model for critical discourse analysis (1992b: 73)

Chapter Four

IV. Data presentation and Analysis

This chapter discusses the analysis of the selected data sources based up on the specified analytical tools. As it has been clearly put on the previous chapter, the analysis is conducted by using Fairclough's (1992) three-dimensional model in CDA. Therefore, by using the three-dimensional analytical framework the researcher attempts to attain the research objectives; that is to look at how the Ethiopian media covered the first all-female operated Ethiopian Airlines flight and how gender narratives about the female crew were constructed.

As it has been stated on the previous chapter, there are three newspaper articles involved in this study whereby each articles were taken from three different newspapers. Addis Zemen and Addis Admass covered the issue on their news section whereas Reporter published a news feature extensively. Also, one broadcast news is included from Etv's primetime news coverage about the flight transmitted on November 22, 2015.

The analysis is made by taking each sample to describe, interpret and explain discourses precisely connected to the research questions proposed. The stated three analytical frameworks are applied all together to achieve the analysis.

4.1 Female but a pilot

Already in the headlines, a patriarchal ideology is unveiled that it emphasizes on the word "female pilots" (ሴትአብራሪዎች). If it was the opposite sex, mentioning that would most likely be stating the obvious. Such representations are very usual and prevailing. For instance, the writer of Addis admass's article stressed on the fact that the flight was led by female pilots not that the whole crew was female. In this case, attention is given to the sexual orientation of the pilots. It would have been sensible if the emphasis was given to the fact that the issue becomes news not because the pilots were females but the whole flight crews were all female. Therefore, the catchphrase must have been “ሙሉ በሙሉ በሴቶች የተመራ በረራ” (all female flight crew).

Almost in all cases, women's capability is twice as likely to be scrutinized or put into question, unlike their male counterpart. The aviation industry, being one of a predominantly male occupation is much more exposed to such stereotypical views of women's capability to fly. There were times when women's ability to fly or perform other tasks in the aviation business has been put into question or even turned out to be a serious issue of debate.

In this sense, the articles unveiled such hackneyed expressions somehow. One the paragraph in Addis admass reads as:

The flight made by Boeing 767 was led by Captain Amesale Gualu and co-pilot Selam Tesfaye. According to Tewolde, CEO of the airline it is a great success for the airline to conduct this all-female operated flight on the eve of its 70th anniversary. He also pointed out 30 percent of the staff are women.

On the other hand, Zimbabwe's airline which is known for its male dominance had operated a similar all-female flight last Tuesday from its capital Harare to Victoria Falls. Capitan China Matimba and Capitan Simbi Petros who flew Boeing 737-200 to the skies of Harare, reportedly told journalists "we made history". The co-pilot Simbi on her part revealed her feeling saying "I am so lucky that I made such a historic flight". Local media outlets praised the successful flight made by these two female pilots and pointed out that the airline should stride out towards increasing women's enrollment. (Paragraph 3)

Unlike the rest of the articles, this one gave coverage to another all-women operated flight by Air Zimbabwe in a bit. These two incidents are similar for the fact that the flight is operated by female pilots and aviators. The way the writer relates these two historic flights does not seem only because both the flights were carried out all by women, rather it is because the flights were "successful". This is apparently observed in the subsequent paragraph where the writer highlighted the “successes” of the flight. Stating the fact that local media outlets in Zimbabwe praised “the successful flight by these two female pilots”⁵ is a statement skeptical of women's capability to fly. One may argue that the term “successful” (*የተሳካ*) is an appropriate expression since such a flight with all female flight crew is happening for the very first time in history. Likewise, Reporter's article framed it as;

Last week on November 18, 2015, the Airline made an all-female operated flight to Bangkok and Captain Amsale was leading the flight. Many appreciated that the flight was completed peacefully. "This flight is no different other than being operated by women only, otherwise the standard is all the same," she said, adding that there won't be a different standard because she's a woman. (Paragraph 10)

The competency of the pilots has been put into question in this paragraph. It can be argued that mentioning “Many appreciated that the flight was completed peacefully.”⁶ Would not be an issue if it was the opposite sex. Also, the adjective "peacefully" implies that there was an expectation that they couldn't make it through. Such expectations emanate from the patriarchal values in the aviation industry.

Another important point in this paragraph is the statement made by Captain Amsale “This flight is no different other than being operated by women only, the standard is just like other ordinary flights”⁷ This statement of the Captain gives quite a satisfactory response for those who viewed the incident as something extraordinary or for those who doubted women's capability to fly.

⁵ “የሁለቱን እንስቶች የተሳካ በረራ ያደነቁት የሀገሪቱ መገናኛ ብዙሃን”

⁶ “በርካቶችም በረራው በሰላም በመጠናቀቁ አድናቆታቸውን ለፀውላቸዋል።”

⁷ “የባለፈው ስራ ለየት የሚያደርገው በሴቶች ብቻ መሰራቱ እንጂ መስፈርቱ እንደ ሁሉም በረራ አይነት ነው።”

Many people if not all, are suspicious of female pilots flying proficiency and working capacity (Reynolds et al., 2016). In contrast, male pilots have always been described as skillful heroes by airlines, and passengers were convinced by different representations that expressed male pilots could guarantee a safe flight (Milles, 1998).

In this regard, this text manifested the traditional masculine beliefs and values that have been deep-rooted in the aviation industry for a long period of time.

Pilot's career success is basically measured by the number of successful flights she/he made and there is no doubt that being a pilot is a highly technical and skilled job. In other words, having a peaceful flight have always been a concern for all in the aviation industry regardless of their sexual orientation. However, women tend to face prejudice doubting their ability to fly. According to McCarthy et al (2015), female pilots can be confronted with discrimination from two sources, passengers and male pilots. It has also been found out that passengers tend to be suspicious of female pilot's capability of flying, parking, landing, and ability to multitask during the flight, even though women perform better and score higher than men throughout the training.

From gender perspective, the fact that the statement “successful flight” (በስኬት ተጠናቋል) has been mentioned several times in the articles could be seen as a bigotry representation of women's capability to fly. One could argue that this issue of having a "successful" flight may not be an issue if it was the accustomed flight whereby most of the tasks both at the flight and on the ground are predominantly performed by men. Therefore, it can be said that the fact that these aviators were all women has changed the context of the story in a way.

On one of the paragraphs in Reporter’s article the writer described how the subject (Captain Amsale) failed to make it through the piloting training by saying “Unfortunately, she did not get accepted.”⁸This seemingly little expression might question the competency of the subject, hinting there is luck involved in the professional progress of the subject. Even though the subsequent statements explained her performance on the examination, the writer chose this expression instead of describing the subject with a synonym, for example, “However, she failed to pass the exam” (ነገርግን ፈተናውን ማለፍ ሳትችል ቀረች) that would hold an even more positive significance.

⁸ “ይሁን እንጂ እድል አልቀናቸውም”

As it has been clearly discussed in the literature review gendered roles are always closely related to the value system of the society which constructs it. Consequently, the roles are kind of "prescribed" manners and actions. Its solid outcome ("performance") is subjected to the current holder of social position to which social as well as gender role is referring. This literally shows that gender role stereotypes coincide with society's expectations.

4.2 The expected vs. the unexpected

As it has been clearly stated in the literature review socially determined ideas and practices which define the roles for men and women are socially constructed. However, people tend to put those divisions of labor as biologically derived, or historically confirmed and therefore valid. And this may result in "formation" and "fixation" of another structure called gender stereotypes, and then sets context-specific patterns of who does what by gender and how this is valued. The fourth paragraph on Addis zemen's article reads as;

First lady Roman stated that women have long been caught up with family matters that they were not able to make use of their knowledge and potential. She also indicated that there are a lot of women who have the potential and knowledge not just to fly but to craft an airplane as well and that there's still a hidden and immersed potential in women. (Paragraph 4)

A larger portion of the first three paragraphs is dedicated to the airline's success in the global market and its enthusiasm to enroll women in various activities throughout its journey of success. Yet, lately in the fourth paragraph, it touches upon the main issue referring to first lady Roman Tesfaye's speech regarding women's potential not just to fly but to craft an airplane as well. The way she chooses to articulate her message gives an official and vital impression that this is something that must be spread across as distinctive female equality.

“...women have long been caught up with family matters that they were not able to make use of their knowledge and potential ...”⁹

This statement of the first lady revealed the deeply rotted societal expectations and roles imposed on women. These expectations hindered women not to reach their dreams and show what they are capable of. Therefore, this statement of the first lady depicts the power relationship within the traditional gender roles that's has long been deep-rooted in our society and could possibly challenge the readers of this text to alter the traditional discourse regarding this.

Another paragraph on Reporter shows the societies belief system towards gender role which somehow needs to be mentioned.

In the past, it was not easily acceptable for the society to see women expressing themselves in public nor were they able to engage in a professional career supporting their families financially than household chores. Even going to school was so difficult at that time. Taking care of her family was considered to be the only responsibility of women. Despite changes, this entrenched attitude is still manifested in many ways. (Paragraph 1)

This paragraph traces two important points. One is that it recognizes the "changes" and yet the “entrenched attitude is still manifested in many ways”.¹⁰ This part of the article seems to be written as if to show the negative aspects of the prejudice towards gender role. However, it doesn't imply any commentary that contributes to reproducing social power relationships in terms of gender inequality and that media is playing its role in reproducing these “*entrenched attitudes*”

During those times where going to school was a luxury, there were women who were able to express themselves by going to school and became a role model for others. The 54 years old Asegedech Assefa is one of them, for she became a pioneer by joining the male-dominated aviation industry in which many women hardly dare to do so. (Paragraph 2)

⁹ “ሴቶች በቤተሰባዊ ጉዳዮች በመያዛቸው ያላቸውን እውቀትና የመስራት አቅም ማሳየት እንዳልቻሉ የገለፁት ቀዳማዊት እመቤት ወይዘሮ ሮማን...”

¹⁰ “ለውጦች ቢኖሩም ይህ ስር የሰደደው መለካከት ዛሬም በተለያ መንገድ ሲንፀባረቅ ይሰስተዋላል፡፡”

Captain Asegedech, who is the subject in this text, is a captain who stands out in the history of the Ethiopian aviation industry. She has been put into portrayal both because of her personality and her professional life. Lately, in the paragraph, the writer describes the subject through her optimistic character assigning the subject a personal quality, pioneer. This describes the subject in a positive manner, choosing to stress on her positive qualities.

Her being represented as “**ፋና ወጊ**” (pioneer) in the aviation industry gives an implication that it was a new phenomenon for women to be a pilot during that time. In its description, the text involved a statement “many women hardly dare”¹¹ to join the aviation industry. This brought the issue of whether women have the courage to "risky" jobs such as flying an airplane. This suggests that being a pilot is considered as a "high-risk job position" which requires extra courage for women to be a pilot.

In one study, a greater number of respondents replied that compared with women men are more visible in extreme activities. Men seek risk and that being a pilot may satisfy their "thrilled gland". (Zheng, 2016) This is a tendency to socially determined ideas and practices which define the appropriate roles for men and women. It could also be seen as putting those divisions of labor as biologically derived, or historically confirmed and therefore valid.

In general, this piece of text shows the underlining discourses and ideas, suggesting the fact that they are women could possibly deter them from becoming a pilot and professionally follow their tasks.

Another paragraph in this article describes the subject (Captain Asegedech) in a positive manner, choosing to demonstrate her positive qualities.

*Unlike the gendered roles the society sets up, she used to participate in different social activities. She was known to take part in different sports activities such as eagle's shotguns, horseback riding, and traveling, and many of her friends were men.
(Paragraph 3)*

This can be read in an ambiguous manner as a description of someone acting out of place. One could say she acts against the typical gender stereotypes of a woman, by for example getting

¹¹ “ለውጦች ቢኖሩም ይህ ስር የሰደደው መለካከት ዛሬም በተለያ መንገድ ሲንፀባረቅ ይሰስተዋላል፡፡”

involved in different activities that are assumed to be manly. Such kinds of women that do not fit into the narrow picture of being female are often perceived as more hostile than other women. That's why the writer began the paragraph with the expression “Unlike the gendered roles the society sets up, she used to participate in different social activities.”¹²

If we look at this from a social constructionist stance, people think and behave in certain ways, not as a result of their role, identities or psychological traits but, as a consequence of adopting concepts about femininity and masculinity from their culture (Courtenay, 2000). This is to imply that gender is defined from the meanings we have agreed to attribute to a particular class of transactions between individuals and environmental contexts (Gergen & Davis, 1997).

It also seems a bit odd to point out that “many of her friends were men”¹³ as though it is important to underline that in particular. However, it can be assumed that the writer chose this expression to show that she adopted this "manly" character from "her male friends". This may lead to a perception that early preparation for "technical male roles" may positively influence a girl's ambition to be a pilot. (Zheng, 2016) and this confines women's potential not to take the best out of themselves under any circumstances.

On one occasion while she was spending time with her men friends, one of them told her that Ethiopian Airlines had opened aviation school which is open for all. Asegedech did not take that for granted; she applied and joined the school which surprised her male friends. They were all stunned by her courage and never thought she could make it through. (Paragraph 4)

This section of the article presents the occurrence as something out of the ordinary, stating for example that her male friends “were all stunned by her courage and never thought she could make it through.”¹⁴ Suggesting that was not a common thing to do for women in that certain situation. Also, using the term “በድፍረታቸው” (by her courage) is a way to imply that this somehow needs to be mentioned, as though she is an exception or extraordinary and talked about

¹² “ማህበረሰቡ የሴት ልጅ ሀላፊነት ናቸው ብሎ ከሚያስቀምጣቸው ነገሮች በተለየ በልዩ ልዩ ማህበራዊ ድርጊቶች ይሳተፋሉ።”

¹³ “አብዛኞቹ ጓደኞቻቸውም ወንዶች ነበሩ”

¹⁴ “ብዙዎቹ ወንዶች በድፍረታቸው ተገረሙ። ትምህርቱን ያገባድዳሉ የሚል እምነትም አልነበራቸውም።”

it normally. The writer chooses this expression instead of describing the subject with a synonym, for example, achievement (feat) that would hold an even more positive significance.

She was the only female at the school. However, unlike the expected she completed her study and became the first Ethiopian female pilot. Different newspapers at that time wrote about her success. It was written in documents that Emperor Hailesilasse, who heard about her success, invited her in His palace and awarded her a special prize and incentives. (Paragraph 5)

The narrative of this article seems to be leaning towards a slightly positive portrayal of the subject. However, the text continues in a statement, starting the sentence with "unlike the expected" (የተፈራው ሳይሆን ቀርቶ). Although it is not apparently stated in the text whose expectation that is, likely society sees her success out expected. Thus, the text becomes the voice of the society, arguing that she would quit or fail to finish up the training and that was to be expected by society. This brings up the gender perspective showing that the critical discourse concerning gender and norms might be emerging from society and can possibly alter future discourses.

4.3 Women's work as a contribution to national development

Based on the interpretation of the information presented in the articles it can be argued that this all-female operated flight was predominantly constructed as a contribution to national development and thereby established legitimacy for women as a contributor of the national development programs. For instance, Addis admass puts it as;

It is alleged that the main pilot and co-pilot, technician and flight attendants, and the air traffic controllers of Boeing 767 were all females, and was held with the motto "empowering women for sustainable development". During the flight, customer clerks, flight safety experts, and customer service personnel were only women, while the crew was known to have been the majority of men passengers. (Paragraph 4)

In this fragment of the article, it is stated that the very intention of this historic flight is “empowering women for sustainable development”.¹⁵ This might seem to have a positive

¹⁵ “ቀጣይነት ላለው ልማት ሴቶችን ማብቃት”

reaction giving recognition to the idea that empowering women is inevitable in the process of achieving sustainable development. In this case, the term "empower" meaning to allow or let, affirms the idea that women have always been deterred from being part of the different development activities so far. Therefore, all needed is to allow women to show what they are capable of seeing what they can contribute to the development activities, the writer ricochet.

In another paragraph on Addis zemen's article, CEO of the airline was quoted saying;

The CEO noted that there are a number of women in different high ranking positions in the airline, and he also said they played a great role in the success of the company adding that 30 percent of the overall employees are women. (Paragraph 12)

This is yet another crucial point which declares that women do really have something to bring into the table. And that their contribution is as equally important as their male counterpart. Similarly, the following paragraph from Etv's newscast apparently created another legitimate 'successful women' by representing women's achievements in their career and sharing these success stories in the public sphere as a contribution to national development.

One of the goals of developing countries in the next fifteen years is to promote gender inequality and ensure greater participation of women in governance and development. Ethiopian Airlines has successfully completed its all-female operated flight from Addis Ababa to Bangkok, which was the first of its kind in the story of "Empowering Women for sustainable development". (Paragraph 1)

First Lady Roman Tesfaye, who participated in the historic flight said, we can make thousands of successful women having these role models, and said that the role of the community is crucial to delivering these examples. (Paragraph 2)

"We got thousands of role models, let them share their experiences so others could come without any fear. Therefore, the community should give moral support, let's build them up and, continue to say that you can reach so many levels" (First Lady, Roman Tesfaye)

Here in this section of the newscast, the reporter quoted first lady Roman Tesfaye but prior to that, the reporter has pointed out that "achieving women's equality" is one of the key objectives

developing countries strive to attain within the coming fifteen years. This draws keen emphasis on the idea that "empowering women" is not something that is left for women's rights activists, rather requires global attention as long as sustainable development is concerned.

On her statement, the first lady has put emphasis on two vital points. One is that professional women who have already been active in different professional careers can potentially play the role of a mentor encouraging young women to pursue their dreams. But all this could not be pulled off without the society's positive reception.

Also in another paragraph, airline's deputy human resource director W/o Aziza Mohammed explaining about how the airline is working on "improving women's status" in different career levels, through what they referred as "coaching and mentoring program". This is put out in the newscast to support all the pieces of information and it is described in a way to reveal the cause and effect of the condition.

The Executive Director of the human resource, Ahzaiza Mohammed, said, the airline is implementing a system to empower women leaders and increase their participation.

“There is a program called "coaching and mentoring" that is being implemented in all areas, technicians, pilots, and the management as well. We assume this program will help us greatly to increase the number of women to a better level”

As it can be viewed apparently through the lists of information and the overall thematic structure of the discourse, reporter of the newscast has set out to tell to the audience about the effort that the airline is offering to “empower women” and “increase their enrollment”. Unlike the rest of the outlets, this newscast somehow touches up on some of the crucial points that need to be raised and also included a more appropriate expression with relevant sources.

With this reasoning, the articles not only recognize women's contribution to national development, yet it also recognizes the as women as legitimate contributors of the development programs through the joining of discourses on ensuring women's equality, empowering women and increasing their enrollment. This marked an important shift in the constitution of women's contribution since women's progress had until then been conceptualized in forms of the personal growth, i.e. on the basis of economics and not of women's individual development.

Also, these women were presented as role models in all of the articles and that it is clearly put that the very intention of this flight is to "motivate and empower" young girls who aspire to join the aviation industry. Addis zemen reported it as;

High-profile government officials, ambassadors, airline's young and senior pilots, as well as the customers of the airline and other invited guests attended the event which aspired to celebrate and welcome the historical female flight crew who is given the name "Lucy". (Paragraph 3)

The name Lucy have been related to being an "ancestor" in connection with the world's most famous and oldest hominid fossil, the 3.2 million-year-old “Lucy” that was discovered in Ethiopia. This female flight crew is given this name for the fact that it is for the first time in history to have a flight whereby every single task both in the ground and in the sky is performed all by women. And also expressing hope that they can bring fame and glory to Ethiopia, just as Lucy did.

In this article, Tewolde Gmebremariam CEO of the airline has clearly put that it is not the first time the airline has women pilots on duty saying “it's not the first time for the airline to take on female aviators.”¹⁶

He further noted that this all-female operated flight has been carried out with the intention of showing that women could take part in every single activity and has the capacity to perform each and every task that has long been dominated by their male colleagues. According to him, the very intention of this flight is displaying the fact that women are strong enough to do anything and are capable of reaching the highest level. That only requires equal chances.

“... the flight will motivate young African girls who are interested to be engaged in piloting, hostess or other aviation services in the future...”

This statement by the CEO highlighted on the issue of "having role models" which could possibly be one of the limiting factors for women to join in the aviation industry. In this sense, he is saying that the flight is organized not just to show the airline's achievement but to set an

¹⁶ “በአየር መንገዱ የበረራ ተግባር ሴቶች ሲሳተፉ መጀመሪያው አይደለም”

example for later generations of aviators as well. Therefore, in general, the CEO's Ato Tewolde statement would have quite a positive impact if readers of this article are able to make meaning out of it.

4.4 Women's issues as soft news

The word "glittered" (የደመቀው) in the headline on Addis zemen's article seems to have a soft touch upon the incident giving a less professional perspective. Noticeably, female pilots usually draw attention from passenger due to their different appearance from their male peers. (Dvaey and Davidson, 2000) in this sense, the tone of the headline is inflated for the fact that the pilots are women.

Also, the way she has been described as “shining in her green uniform”¹⁷ is very typical of the media covering women. Such kinds of expressions appear to give the story a soft touch and to let the reader know that we are talking about "women". Such descriptions are often brought up in the case of women professionals in different positions. This might be to soften up the story and give it another less professional angle than if the subject would be a man.

On Reporters' article the subject (Captain Amsale) is active telling her experiences and challenges in her own words saying:

“There's always a challenge in every profession, but the important thing is facing the challenges rather than disregarding them.” She said, claiming that waking up early in the morning and lack of sleep at night is a sacrifice for her career. Although this situation is a challenge for all professionals in the industry, Captain Amsale stated that she was able to overcome that with the help of her husband. (Paragraph 9)

In this paragraph, She has made it clear that being a pilot requires a great deal of support from partners or significant others. She has mentioned that the challenges are all common for both men and women¹⁸, and that would go against the idea that women are inadequate for the aviation industry. Therefore, the imbalance between work and life can be a barrier for both male and

¹⁷ “በአረንጓዴ የደንብ ልብስ የደመቀችው”

¹⁸ “ሁኔታው በዘርፉ ለተሰማሩ ባለሙያዎች ፈተና ቢሆንም”

female pilots in their career advancement due to unstable work schedules. (McCarthy et al., 2015)

On the other hand, some studies demonstrated that female pilots may choose to give up their career due to the imbalance between their family and work life (Zheng, 2016). That is mainly because female pilots are often mothers responsible for family affairs. Still, the challenges are not totally related to women's capability of flying, rather it meant to say that women's career progression is more likely to be affected by child care and pregnancy than men pilots. However, it doesn't necessarily mean this job position is more suitable for men. Some females persist with their career as a pilot despite the fact that it's not a family-friendly job. Yet, such challenges could be confronted through support from their families and partners in specific and the society in general. In this sense, this piece of text has made it clear that there is still an equal possibility of facing different challenges for both men and women aviators (pilots).

In another perspective, this brings up many typical themes of gendered issues. In this case, the marital status of the subject is put into the text. But other times if the subject is female, issues of motherhood of the subject are not only being brought up, but it is also questioned, often concerned as important when interviewing female professionals in different careers. This can be seen as a way of relegating the subject to the private sphere, and through this action also undermining their power. (Jarlbrog, 2006)

The last paragraph in this same article highlighted on the comments given as to how the incident has been given special attention “which seems to have the tone of women doing the impossible.”

¹⁹This brought up the underlining issue, which is whether the sexual orientation of the aviators affected the context of the story. Therefore, there's a lot to say on this from a gender perspective not to mention the fact that the writer preferred not to provide details and the different perspectives than just mentioning the critiques plainly.

As the critiques claimed, the way social media covered the issue could raise a question as to whether they covered it as just a novelty (women doing the impossible) or in a way to promote women's capability to perform any task if given equal opportunity with their male counterpart.

¹⁹ “በረራው የተዋወቀበትና የተሰጠው ልዩ ትኩረት የሴቶች ትልልቅ ስኬት እንደ ልዩና ሴቶች የማይችሉትን ቻሉ አይነት አንድምታ አለው የሚል አስተያየት የሰጡም ጥቂት አልነበሩም፡፡”

Because of the patriarchal values, female pilots are viewed as a novelty on the flight due to their appearance and behavior in the aviation industry (Davey & Davidson, 2000). To some extent, discrimination is caused by this "novelty" and as Ward (2008) points out; as a result, female aviators are rarely welcomed in this male-dominated area.

In conclusion, it can be said that the overall framework of this article seems to have a stereotypical portrayal of the incident in some ways. Some of the words the writer used to support rigid gender roles, restricting options for development of gender-neutral expressions. Additionally, the fact that the writer's voice and opinions are hidden and not very apparent could lead to a conclusion that the writer consent to society's embedded cultural values and interpretations of gender role. Use of stereotypical ideas about femininity and how speakers position themselves in association with, or in opposition to these dominant ideologies could entail the construction of femininities.

Most of the narratives in the articles gave a soft touch to the story by bringing the subject's physical appearance, personal and family matter into play. Some stories are seen as "soft" and therefore deemphasized precisely because they involve women's issues. Different research outputs indicated that there are areas that are considered 'soft' stories and therefore there's vast marginalization of women as newsmakers and sources in both print and broadcast news.

There's also a long history of creating stories that affect women, children, and families as if they are not front-page stories. This is evident that almost all of the articles were published in the inside pages of the newspapers.

Therefore, in this case, the reporters barely showed a journalistic effort to give a multidimensional representation of women and challenge gender-based stereotypes.

4.5 Women's work as non-existent: the politics of being quoted

In this third part, the discourses have left the women invisible at times. Because discourses have always been shaped by men and women speaking from mainly politically and socio-economically privileged positions, the invisibility of certain types of women's contribution becomes apparent when we consider the journalistic practices.

Discourse has been heavily shaped by members of the educated, privileged they upper classes and they have therefore long failed to recognize productive members of the labor force.

Previous studies show that in the past, women's work has been systematically underrepresented in different ways. Often times, journalists failed to interview women and to register women's involvement in bigger positions, and that the participation of women in the formal economy.

It is very transparent to have firsthand account telling their experiences and challenges in their own words, which is something that women have long been denied. Often in the media, women are subjects of discussion, examination and review by the surrounding society or media professionals without getting their opinions of the matter heard.

According to Allan (2005), the ways women are represented in news media can be a very good indicator of their place, role and lives in their society. Often times, media professionals argue that one of the basic reasons for women to have less representation than men in the news is because they do not occupy high-status positions in society as men.

Likely, research outputs in our context showed that women are under-represented or even miss-represented in many cases. As Mesay (2002) cited on Seble (2006), analysis was made on 25 selected news articles of Addis Zemen newspaper among 600 stories published between March and August 2002 and the result of the analysis indicated that only 6.1 percent of the sources were women whereas 64.8 percent of news sources men.

By and large, it can be said that different voices were very well heard in this article yet; none of the professionals who took part in the flight were presented at all. In practice of journalism being directly quoted is very much significant to whoever is being quoted. If a statement is paraphrased throughout the text, it shows less value to the speaker. Furthermore, the writer of the article

merely covers the welfare event, neither the professional capabilities of the aviators nor the implications of the flight were noted in the text.

We rarely see women taken in their own words even on issues concerning them. Members of the flight crew other than the main and the co-pilot were not represented in any of the articles. Even the pilots who led the flight were paraphrased often times in these articles which could lead to a very critical question "can't women speak up for themselves?"

On the contrary, government officials and CEO of the airline were repeatedly quoted which preserve the original wording, and do not change the tense of the verbs (Fairclough, 1995); in this case, the boundaries are much more maintained between the voices of the reporter and the person reported in this text.

On a positive note, we also have the Captain and the co-pilot telling their experiences and challenges in their own words. The essential points spoken through the words of Captain Amsalework Gualu is the very indication of how important it is to have women speaking their experiences and challenges on their own words and she has put it as;

“Being a woman is not something that prevents us from getting to wherever we want. We are here not because we have special abilities, but persistently enduring the problems and utilized our opportunities. So, what I want to share with other women is that men's work is traditionally thought of, but women can do it too.”²⁰

This is somewhat a wide-ranging statement that touches upon fundamental matters such as "one's capability has nothing to do with the individual's sexual orientation" and many more.

²⁰ “...ሴት መሆን ከፈለጉበት ቦታ ከመድረስ የሚያግድ ነገር አይደለም እኛ እዚህ ቦታ የተገኘነው የተለየ ችሎታ ስላለን አይደለም ግን ያሉትን ችግሮች በፅናት ተቋቁመን እንዲሁም ያገኘናቸውን እድሎች በአግባቡ በመጠቀም ነው።”

Chapter Five

V. Conclusion and Recommendation

5.1 Conclusion

This study attempted to look at how Ethiopian media covered the historic all-female operated flight in 2015 and negotiated gender issues during this historic flight. Drawing on social constructionist standpoint theory, the researcher employs a critical discourse analysis while utilizing the narrative voices. Therefore, the very intention of this research is to look into the ways how media reinforces gender roles and identity by looking into how the media covered this specific historic flight. Conclusions suggest that women pilots in their attempt to gain a foothold in the male-dominated field of aviation face various hurdles of discrimination, prejudice and under-representation, and the media reflected these restrictive societal views on their flying abilities to their disadvantage.

The study analyses data collected from four different media outlets using three-dimensional data analysis of CDA. This chapter concludes the findings and main themes in three dimensions of Fairclough's framework, which are illustrated in the following paragraph.

As a study focusing on media representation of females in the male-dominated industry, it is planned to raise attention towards the media representation of gendered roles and how it guides and shapes behavior by affecting the audience's perception of social reality.

This time around the aviation industry has witnessed an increase in the social status and advancement of female pilots. For instance, airlines and aviation colleges today actively recruit both male and female applicants. And this took a huge effort to do away with gender discrimination and bias against female pilots or female aviators in the industry. Thus, Compared to previous generations of women aviators, Female pilot applicants today are more able to apply for job positions in various airlines. Furthermore, they have professional knowledge and skill, and strong aviation service awareness which could make them fit into the airline's recruitment. However, just as female professionals in other male-dominated industries female pilots are still under-presented in so many different ways, whereby media took the lead role.

Analysis of the news reporting using Fairclough's three-dimensional CDA framework showed that the narratives do not substantially challenge conventional gender roles rather some of the words and expressions are a replica of society's embedded cultural values and interpretations of gender role. What's more, is that some of the writers put on stereotypical views and they talked about it normally. This could lead to a conclusion that the use of stereotypical ideas about femininity and the way the writers position themselves in association with these dominant ideologies could entail the gloomy construction of femininities.

The study also found out that the majority of the expressions gave a less professional perspective to the incident. This can be seen as a way of relegating the subject to the private sphere, and through this action also undermining their power. The idea or suggestion that these women gained media's attention not because of their professional competence but because of their sexual orientation seems to derive once again from patriarchal lines, undermining their professional abilities and putting weight on matters that are based on their gender.

The matter of society's expectation is also taken for granted and naturalized. Some of the expressions and words literally showed that gender role stereotypes in the media coincide with society's expectations. And this could lead to a conclusion that critical discourse concerning gender and norms might be emerging from society and can possibly alter future discourses.

On a positive note, there are some parts of the narratives that seem to be written against the prejudice towards gender role but it doesn't actually involve any observations or assess the issue critically in a way that could contribute to reproducing social power relationships in terms of gender inequality.

Nowadays, female pilots are less negatively influenced by heroism and masculinity in the aviation industry. However, patriarchal values and a culture of sexism still influence female pilots. In addition to gender discrimination, they are confronted with other obstacles such as drawing out of ordinary attention when seen in male-dominated professional careers as piloting. All of these hurdles may add to the under-representation of females in the male-dominated realm of aviation.

During the analysis, it's observed that different words and expressions presented the women aviators as curiously even doubting their capability to perform the task. This is the very

indication that the sexual orientation of the aviators affected the context of the article in a way. This will have an effect on the discourses within the traditional gender roles or may challenge the reader to alter the traditional discourses.

Therefore, the findings of this study still indicate that the construction of female identities in the selected media outlets remains a fairly masculine oriented representation, and such patriarchal power is a reflection of society's perception towards female identities, values, and characteristics. If such patriarchal representations are reflected continually through the media, it could possibly contribute to the construction of biased female identities. Hence, more work is needed to eliminate patriarchal power.

The first step towards equality is being conscious of the inequalities and the surrounding context. There is most certainly still a differentiation between women and men in the media discourse, but there seems to be an existing process of breaking down gender norms and prejudice. Language, ideologies, and discourses are ever changing, although not in a linear way.

Likely, this study found out very few discourses are unveiled throughout the media outlets.

One of the discourses produced were relating piloting as a heroic act and those women who make happen were seen as doing the impossible or the heroines in the men's world. Therefore, the issue of affirmative action was brought in to play so that women get to the male-dominated industry such as aviation.

It is not very few who claim affirmative action increases the female pilot's confidence in their social status in a male-dominated industry. Some of the expressions in the texts seem to assert the idea that without of affirmative action, women in male-dominated industries such as piloting find it hard to advance to higher positions compared to their male pilot colleagues. Thus, as long as female pilots are not supported by the government, the aviation industry, and their families, many of them if not all continue to abandon their pilot careers or may fail to progress in their profession.

The second discourse found was that lack of having mentors is one of the limiting factors for women to join the aviation industry or dependency as a discourse. It has been explicitly affirmed in the texts that Ethiopian airline have made great efforts to recruit female pilots by providing

females with the same opportunities as males. It has also been put that the very intention of organizing this flight as confirmed by CEO of the airline, not just to show women's capability to fly but to set an example for later generations of aviators as well. Therefore, if media would like to retain on the production of such discourses it will help remove or overcome hurdles, it may also draw more attention to the issues and encourage stakeholders to act towards a positive change.

In the article women were also put as a muted group, being paraphrased for the most part. Also, almost all the news reports have not made the non-pilot members of the flight crew visible. It is those in power position who are made visible in the media traditionally.

One of Fairclough's principles of CDA is those power relationships are both settled and performed through discourse. This means, an analysis of who dominates the conversational reaction and how they do this is one way to look at how power relations are negotiated.

Therefore, there is discrimination in media practice when treating women and their issues and this is a tendency to consider women as a homogeneous grope.

5.2 Recommendation

As it is discussed in the analysis, the way media outlets covered the issue could raise a question as to whether they covered it as just a novelty or in a way to promote women's capability to perform any task if given equal opportunity with their male counterpart. This study found out that majority of the representations depicted the incident as women doing the impossible. And furthermore, some of the words and expressions indirectly appears to describe the incident as something phenomenal which somehow requires going extra miles and being courageous. This influence from the media might have an impact on the fact that there are so few exceptional female pilots who can achieve to join the aviation industry. This discourse being acted out is inter-textually based upon the traditional discourse of the female identities, values, and characteristics, reproducing discourses that to a bigger or lesser degree are based upon patriarchal ideas and ideologies.

Therefore, one solution to the problem of gendered media coverage and stereotypical construction of gender role and female identities is educating media practitioners so they can

identify such stereotypical and patriarchal traditional discourses of the female identities that are deeply rooted in the society, and become gender conscious. Also including gender courses at the media programs is very crucial.

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Appendices

...በኢትዮጵያውያን ሴት-አብራሪዎች የተመራ አውሮፕላን ወደ ባንክ ባረራ አደረገ...

የኢትዮጵያ አየር መንገድ ለመጀመሪያ ጊዜ በኢትዮጵያውያን ሴት አውሮፕላን አብራሪዎች ብቻ ከአዲስ አበባ ወደ ታይላንድ ባንኮክ የደርሶ መልስ በረራ ከትናንት በስተቀር ማድረጉን አስታወቀ። አየር መንገዱ ዋና አብራሪም ሆነ ረዳት አብራሪ ፣ቴክኒሻንና የበረራ በቦይንግ 767 አስተናጋጅቹ እንዲሁም ተቆጣጣሪዎች ሙሉ በሙሉ ሴቶች ብቻ የሆኑበትን በረራ ለመጀመሪያ ጊዜ ያካሄደው “ቀጣይነት ላለው ልማት ሴቶችን ማብቃት” በሚል መርህ ነው ተብሏል። በበረራው ወቅት ቲኬት ቆራጮች፣ የበረራ ደህንነት ባለሙያዎችና የደንበኞች እቃ ጫኞች ጭምር ሙሉ ለሙሉ ሴቶች ብቻ የነበሩ ሲሆን ተሳፊዎቹ ግን አብዛኞቹ ወንዶች እንደነበሩ ታውቋል። በቦይንግ 767 የተከናወነውን በረራ በዋና አብራሪነት ካፒቴን አምሳለ ኃሉ በረዳት አብራሪነት ሠላም ተስፋዬ መርተውታል። አየር መንገዱ የተመሰረተበትን 70ኛ ዓመት በሚያከብርበት ዋዜማ በሴቶች ብቻ የተመራ በረራ ማከናወኑ ታላቅ ስኬት ነው ያሉት ዋና ሥራ አስፈጻሚው አቶ ተወልደ፣ ከአየር መንገዱ ሠራተኞች 30 በመቶዎቹ ሴቶች መሆናቸውንም ጠቁመዋል። በሌላ በኩል የወንዶች የበላይነት የገነነበት እንደሆነ በሚነገርለት የዚምባብዌ አየር መንገድ ባለፈው ማክሰኞ ሙሉ በሙሉ በሴቶች የተመራ የአገር ውስጥ በረራ ከመዲናዋ ሀራሬ ወደ ቪክቶሪያ ፏፏቴ ማድረግ ታውቋል። ቦይንግ 737-200 አውሮፕላን በሀራሬ ሰማይ ላይ ያበረሩት ካፒቴን ቺና ማቲምባና ካፒቴን ሲምቢ ጴጥሮስ ሲሆኑ ዋና አብራሪዋ ካፒቴን ማቲምባ ከበረራው በኋላ ለጋዜጠኞች በሰጠችው አስተያየት፣ “ታሪክ ሰርተናል” ብላለች። ረዳት አብራሪዋ ሲምቢ በበኩሏ፣ “እንዲህ ያለውን ታሪካዊ በረራ በማከናወኔ እድለኛ ነኝ” ስትል ስሜቷን ገልጻለች። የሁለቱን እንስሶች የተሳካ በረራ ያደነቁት የሀገሪቱ መገናኛ ብዙሃን ፣ አየር መንገዳቸው የሴቶችን ድርሻ የበለጠ ለማስፋት መስራት እንዳለበት ጠቁመዋል። በዚምባብዌያኑ እንስሶች ኩራት እንደተሰማው የገለፀው አለማቀፉ የሴት አብራሪዎች ማህበር፣ በአለም ላይ ካሉ አብራሪዎች የሴቶቹ ድርሻ 6 በመቶ ብቻ መሆኑን አመልክቶ ፣ አገራት በዘርፉ በርከት ያሉ ሴት ባለሙያዎችን ማፍራት እንዳለባቸው ተናግሯል።

አዲስ ዘመን, አርብ ህዳር 10, 2008 ገፅ: 57

...በሴቶች ብቻ የደመቀው በረራ....

ምኞትን ወደ ተግባር ለመለወጥ መጣር ከጥሩ ውጤት ያደርሳል። እኔ በልጅነቴ እመኘው ነበረውን አውሮፕላን የማብረር ህልሜን በብዙ ጥረት እና ትጋት አሳክቻለሁ። ስለዚህ ለሴቶች ሁሉም ነገር ይቻላል የሚለውን መልእክት ሳስተላልፍ ደስ እያለኝ ነው።

መልእክቱን ያስተላለፈችው ከትናንት በስተቀር እኩለ ሌሊት ሙሉ በሙሉ ኢትዮጵያውያን ሴቶችን ብቻ ያካተተው የአየር መንገዱ አውሮፕላን ከአዲስ አበባ ወደ ታይላንድ ዋና ከተማ ባንኮክ መብረሩን አስመልክቶ በተከናወነው ሥነ ሥርአት ላይ ያገኘናት በአረንጓዴ የደንብ ልብስ የደመቀችው የአየር መንገዱ አብራሪ ወጣት ቃልኪዳን ግርማ ነች።

ከፍተኛ የመንግስት ሀላፊዎች፣አምባሳደሮች፣የአየር መንገዱ ወጣት እና አንጋፋ የበረራ ሰራተኞች እንዲሁም የአየር መንገዱ ደንበኞችና ጥሪ የተደረገላቸው እንግዶች የተገኙበት ይህ ስነ ስርአት «ሉሲ» የሚል ስያሜ የተሰጣቸውን ታሪካዊ ሴት አብራሪዎች ከመሸኘት ባሻገር እኳን ደስ አላችሁ ለማለትም ያለመ ነው።

በስነ ስርአቱ ላይ ተገኝተው አብራሪዎቹን እና የአየር መንገዱን ሰራተኞች የ« እንኳን ደስ አላችሁ»መልእክት ያስተላለፉት ቀዳማዊት እመቤት ወይዘሮ ሮማን ተስፋዬ በአገልግሎቱና ነትርፋማነቱ ቀዳሚነቱ እየሳላ የመጣው የኢትዮጵያ አየር መንገድ ለአገሪቱ ልዩ መታወቂያና መከበሪያ ነው ብለዋል።

የአየር መንገዱ አመርቂ ተግባር «መንግስት የያዛቸው ኩባንያዎች ውጤታማና ትርፋማ አይሆኑም» የሚለውን የተሳሳተ አመለካከት የሰበረ መሆኑንም ጠቅሰው፤ይህንኑ ተግባሩን ይበልጥ አጠናክሮ እንዲቀጥል መልእክታቸውን አስተላልፈዋል።

የኢትዮጵያ አየር መንገድ በአለም አቀፍ ደረጃ ያለውን ከፍተኛ ተቀባይነት ይበልጥ እንዲያረጋግጥ በበራ ተግባሩ ላይ የሴቶችን ተሳትፎ ማሳደጉ እንደሚበረታታም ቀዳማዊት እመቤቷ ተናግረዋል። አየር መንገዱ የሴቶችን ተሳትፎ ማሳደጉ ይበልጥ ውጤታማ እንደሚያደርገው ጠቅሰው፤ ተጠናክሮ እንደሚቀጥልም ያላቸውን ተስፋ ገልፀዋል።

ሴቶች በቤተሰባዊ ጉዳዮች በመያዛቸው ያላቸውን እውቀትና የመስራት አቅም ማሳየት እንዳልቻሉ የገለጹት ቀዳማዊት እመቤት ወይዘሮ ሮማን፤ አውሮፕላን ማብረር ብቻ ሳይሆን አውሮፕላን ለመስራትም አቅምና እውቀት ያላቸው በርካታ ሴቶች እንዳሉ፤ አሁንም ያልወጣ እና የታመቀ እውቀት በሴቶች ውስጥ መኖሩንም አመልክተዋል።

የሴቶችና ህፃናት ጉዳይ ሚኒስትር ወይዘሮ ዘነቡ ታደሰ በበኩላቸው፤ በቀደሙት ዘመናት ሴቶች ባሉባቸው ተፅእኖዎች ምክንያት የአገሪቱ ማህበራዊ፣ ኢኮኖሚያዊና ፖለቲካዊ እንቅስቃሴዎች ውስጥ ጉልህ ተሳትፎ እንዳልነበራቸው ጠቅሰው፤ በዚህም ለአገሪቱ ሚገባቸውን አስተዋፅኦ ሳያበረክቱ መቅረታቸውን ገልፀዋል።

በአሁኑ ወቅት ግን መንግስት ለሴቶች በሰጠው ልዩ ትኩረት በአገሪቱ ፖሊሲዎችና ፕሮግራሞች ውስጥ የተካተቱ ሰነዶች ሁሉ የሴቶችን መብት፣ ጥቅምና ተሳትፎ የሚያረጋግጡ መሆናቸውን አስረድተዋል። በዚህም በአገሪቱ ሁለንተናዊ ልማትና እድገት ውስጥ የሴቶች ተሳትፎ ትርጉም ያለው ለውጥ እያሳየ በመሆኑም ሊመሰገን እንደሚገባው ተናግረዋል።

የኢትዮጵያ አየር መንገድ ስራ አስፈጻሚ አቶ ተወልደ ገብረማርያም እንደተናፋት፤ በአየር መንገዱ የበረራ ተግባር ሴቶች ሲሳተፉ መጀመሪያው አይደለም። ሴቶችን ብቻ ያሳተፈው በረራ አላማው አየር መንገዱ የደረሰበትን የብቃት ደረጃ እና ሴቶች በሁሉም ዘርፎች የመስራት አቅም እንዳላቸው ለማሳየት ነው።

በረራው ወደፊት በአብራሪነት፣ አስተናጋጅነትና መሰል ተግባራት ለመሰማራት ፍላጎት ያላቸውን ወጣት አፍሪካዊያን ሴቶችን እንደሚያነሳሳ ጠቅሰው በዘርፉ የሚኖረውን ክፍተት ለመሙላት ጥሩ አጋጣሚ ሊፈጥር እንደሚችል ያላቸውን እምነት ገልጸዋል።

በአየር መንገዱ በተለያዩ ዘርፎች በከፍተኛ የሀላፊነት ደረጃ የተቀመጡ በርካታ ሴቶች መኖራቸውን ስራ አስፈጻሚው ጠቅሰው፤ ለድርጅቱ ውጤታማነት አስተዋጽኦቸው ከፍተኛ መሆኑን ተናግረዋል። በአሁኑ ወቅትም ከአጠቃላይ ሰራተኞቹ 30 በመቶ የሚሆኑት ሴቶች መሆናቸውን ገልፀዋል።

በሴቶች ብቻ የደመቀውን በረራ አየር መንገዱ ለአለም ማህበረሰብ ማሳየቱ እጅግ የሚያስደስትና አገሪቱን የሚያኮራ መሆኑን በእንግድነት የተገኘቸው አይነስውሯ የትነበርሽ ንጉሴ ተናግራለች።

ዋና እና እረዳት አብራሪዎን ጨምሮ አስተናጋጆች፣ ቴክኒሺኖችና የበረራ ደህንነቶች እና ሌሎች አስራ አንድ የበረራ ቡድን አባላት ወደ ባንኮክ በርረዋል። በደርሶ መልስ ጉዞ አንጋፋ የአየር መንገዱ ሴት አመራሮች እንዲሳተፉ ተደርጓል።

ባለፉት ሰባት አመታት 25 በመቶ እድገት በማሳየቱ የተለያዩ ሽልማቶችን የተቀዳጀው አየር መንገዱ፤ በቀጣዮቹ 15 አመታት ከአፍሪካ ቀዳሚ ለመሆን ግብ ማስቀመጡ ታውቋል፡፡

ሪፖርተር, እረቡእ ህዳር 15, 2008 ገፅ: 34-35

....በሴቶች የተመራው በረራ....

ቀደም ባሉት ጊዜያት የሴት ልጅ አደባባይ ወጥታ እራሷን መግለፅ አልያም ከቤት ውስጥ ስራ ውጪ በመደበኛ ስራ ተሰማርታ የቤተሰቧን ገቢ መደገፍ ማህበረሰቡ በቀላሉ የሚቀበለው አልነበረም ነበር። ትምህርት ቤት መግባትም ከባድ የነበረበት ጊዜ ነበር። ቤተሰቦቿን መንከባከብ እንደግዴታዋ ተደርጎ ይታሰባል፤ ለውጦች ቢኖሩም ይህ ስር የሰደደው መለካከት ዛሬም በተለያ መንገድ ሲንፀባረቅ ይሰስተዋል።

መማር ቅንጦት በነበረበት ዘመን እንችላለን በሚል ስሜት ተምረው ራሳቸውን መግለፅ የቻሉ፤ ለሌላውም አርአያ የሆኑ ጥቂት ሴቶች ታይተዋል። ብዙ ሴቶች በማይደፍሩት የበረራ ኢንዱስትሪ ፋና ወጊ የሆኑት የ 54 አመቷ ወይዘሮ አሰገደች አሰፋን መጥቀስ ይቻላል።

ማህበረሰቡ የሴት ልጅ ሀላፊነት ናቸው ብሎ ከሚያስቀምጣቸው ነገሮች በተለየ በልዩ ልዩ ማህበራዊ ድርጊቶች ይሳተፋሉ። በተለያዩ ስፖርታዊ እንቅስቃሴዎች በዋና ፣ በኢላማ ተኩስ፣ በፈረስ ጉግስ እና ጉዞዎች በማድረግ ይታወቁ ነበር። አብዛኛቱ ጓደኞቻቸውም ወንዶች ነበሩ።

በአንድ ወቅት ከወንድ ጓደኞቻቸው ጋር እየተጫወቱ ሳለ አንደኛው ጓደኛቸው የኢትዮጵያ አየር መንገድ ለሁሉም ክፍት የሆነ አዲስ የበረራ ትምህርት ቤት መክፈቱን ነገራቸው። ወ/ሮ አሰገደችም እንደዋዛ ሰምተው አላለፉትም። ትምህርት ቤቱን ተቀላቀሉ፤ ብዙዎቹ ወንዶች በድፍረታቸው ተገረሙ። ትምህርቱን ያገባድዳሉ የሚል እምነትም አልነበራቸውም።

በትምህርት ቤቱ ብቸኛ ሴት ነበሩ። ይሁን እንጂ የተፈራው ሳይሆን ቀርቶ ትምህርታቸውን ጨርሰው የመጀመሪያዋ ኢትዮጵያዊ ሴት ፓይለት ለመሆን በቁ። በወቅቱ የነበሩ የተለያዩ ጋዜጦችም ስለ ስኬታቸው ጻፉ። ዝናቸውን የሰሙት ቀዳማዊ ሀይለሥላሴም ቤተ መንግስታቸው አስጠርተው ልዩ ሽልማት እና ማበረታቻዎች አበርክተውላቸው እንደነበር መረጃዎች ያመለክታሉ።

በበረራው መስክ ስማቸውን ካስጠሩ ሌሎች ሴቶች መካከል ካፒቴን አምሳለ ጓሉም ይጠቀሳሉ። በ1969 አ.ም በባህርዳር ከተማ የተወለዱት ካፒቴኗ ፓይለት የመሆን ጉጉት ያደረገችው ልጅ ሳሉ ነበር። በአንድ ወቅትም ህልማቸውን እውን የሚያደርጉበት አጋጣሚ ተፈጥሮ ነበር።

በአዲስ አበባ ዩንቨርሲቲ የመጀመሪያ አመት የአርክቴክቸር ተማሪ ሳሊ የኢትዮጵያ አየር መንገድ ባወጣው የትምህርት እድል ተሳታፊ ለመሆን ተወዳደሩ። ይሁን እንጂ እድል አልቀናቸውም።

«እውነት ለመናገር ፈተናውን ግማሽ በግማሽ አልሰራሁትም ነበር።» ሲሉ በፈተናው ያስመዘገቡት ውጤት አነስተኛ በመሆኑ እድሉን ሳያገኙ መቅረታቸውን ያስታውሳሉ። ከጥቂት አመታት በኋላም ደግመው ተወዳደሩ። ካለፈው ስህተታቸው ተምረው ስለነበር ጥሩ ውጤት በማስመዘገብ ትምህርት ቤቱን ተቀላቀሉ።

በ1994 አ.ም የበረራ ትምህርታቸውን ካጠናቀቁ በኋላ ስድስተኛዋ ኢትዮጵያዊ ሴት ፓይለት መሆን ቻሉ። «ስራውን ማግኘት ሳይሆን በስራው ትልቅ ቦታ መድረሴ ያስደስተኛል።» የሚሉት ካፒቴኗ በፓይለትነት ሙያ ለስምንት አመታት ካገለገሉ በኋላ የካፒቴንነት ማእረግ ማግኘታቸውን ይናገራሉ። በትምህርት ላይ ሳሊ ያደረጉት የመጀመሪያ በረራ ከአእምሯቸው እንደማይጠፋ የሚናገሩት ካፒቴን አምሳለ የካፒቴንነት ማእረጋቸውን እንዳገኙ በቦምባርዴር አውሮፕላን ከአዲስ አበባ ጎንደር በረራ አድርገዋል።

«በማንኛውም ስራ ላይ ችግሮች ይኖራሉ። ዋነው ግን ችግር አይመጣም ማለት ሳይሆን ችግሮቹን ተጋፍጦ መውጣት ነው።» በማለት ንጋት ላይ መነሳት ሌሊት እንቅልፍ ማጣት ለሙያው የሚከፍሉት መስጠትነት መሆኑን ይናገራሉ። ሁኔታው በዘርፉ ለተሰማሩ ባለሙያዎች ፈተና ቢሆንም ካፒቴን አምሳለ ከባለቤታቸው ጋር በመረዳዳት ስራቸው ኑሯቸው ላይ እንቅፋት እንዳይፈጥር ማድረጋቸውን ይገልጻሉ።

አየር መንገዱ ባለፈው ሳምንት ረቡእ ህዳር 8 ቀን 2008 አ.ም መዳረሻውን ባንኮክ ያደረገው በሴቶች የተመራ በረራ ላይም መሪ የነበሩት ካፒቴን አምሳለ ነበሩ። በርካቶችም በረራው በሰላም በመጠናቀቁ አድናቆታቸውን ልፀውላቸዋል። «የባለፈው ስራ ለየት የሚያደርገው በሴቶች ብቻ መሰራቱ እንጂ መስፈርቱ እንደ ሁሉም በረራ አይነት ነው።» በማለት ሴት በመሆናቸው በየተለየ መስፈርት እንደማይኖር ገልጸዋል።

ሙሉ በሙሉ በሴቶች በተመራው በረራ ከካፒቴን አምሳለ ጎን የነበረችው ረዳት አብራሪ ሰላም ተስፋዬ ነበረች። የ 27 አመቷ ሰላም እንደ ካፒቴን አምሳለ ሁሉ ፓይለት የመሆን ፍላጎት ያደረገት ልጅ እያለች ነበር። በአርባምንጭ ዩንቨርሲቲ የኤሌክትሪካል ኢንጅነሪንግ ተማሪ ሳለችም አየር መንገዱ ባወጣው የትምህርት እድል ለመካተት ተመዝግባ ነበር። ይሁን እንጂ ቁመቷ በማጠሩ ፈተናውን ሳታልፍ ቀረች።

ነገርግን በዚህ ተስፋ አልቆረጠችም ከወራት በኋላ በድጋሚ ተወዳድራ አለፈች። የፓይለትነት ትምህርቷን በማጠናቀቅም ቦይንግ 767 እና ቦይንግ 757 አውሮፕላኖች ላይ ረዳት አብራሪ ሆና በመስራት ላይ ትገኛለች። በሴቶች የተመራው በረራም አስደሳች እንደነበር ትገልጻለች።

ወደ ባንኮክ ያደረጉት በረራ ተጠናቆ መመለሳቸውን የሚገልፁ የተለያዩ ፎቶ ግራፎች በአየር መንገዱ የፌስቡክ ገፅ ላይ ተለጥፈው ነበር። ከፎቶ ግራፎቹ ስር የተለያዩ የአድናቆት አስተያየቶች ሰፍረዋል። በረራው የተዋወቀበትና የተሰጠው ልዩ ትኩረት የሴቶች ትልልቅ ስኬት እንደ ልዩና ሴቶች የማይችሉትን ቻሉ አይነት አንድምታ አለው የሚል አስተያየት የሰጡም ጥቂት አልነበሩም። ሴቶች ከወንዶች እኩል መስራት እንደሚችሉ፣ የሙያ ብቃታቸውም ከሴትነት አንፃር ሳይሆን ሙያው ከሚፈልገው ብቃት አንፃር መታየት እንዳለበት የሚያመለክቱ አስተያየቶችም ተሰንዝረዋል።

Appendix D: EBC News, November 22, 2015 (Transcription)

ኢብኮ ዜና፣ እሁድ ህዳር 12, 2008 (8:24 PM)

...የኢትዮጵያ አየር መንገድ ሙሉ በሙሉ በሴት የበረራ ቡድን አባላት ያከናወነው በረራ በስኬት ተጠናቋል።...

ታዲያ የአለም ሀገራት በቀጣዩ አስራ አምስት አመታት እንዲያሳኩት ከመጠበቁ ግቦች አንዱ የያታ እለኩልነትን በማረጋገጥ የሴቶችን የአመራርነት እና የልማት ተሳትፎ ማሳደግ ዋና ቁልፍ ተግባራት ናቸው። የኢትዮጵያ አየር መንገድም "ለዘላቂ ልማት ሴቶችን ማብቃት" በሚል መርህ በታሪኩ ለመጀመሪያ ጊዜ ያዘጋጀው ሙሉ በሙሉ በሴት የበረራ ቡድን አባላት የተከናወነው ከአዲስ አበባ ባንኮክ የደርሶ መልስ በረራ በስኬት ተጠናቋል። በታሪካዊው በረራ የተሳተፉት ቀዳማዊት ቀዳማዊት እመቤት ሮማን ተስፋዬ በሺዎች የሚቆጠሩ ስኬታማ ሴቶችን ሀገራችን ማፍራት ትችላለች። እነዚህን ተምሳሌቶች ይዘን የተሻለ ውጤት መስመዝዝብ ይገባናል ለዚህ ደግሞ የማህበረሰቡ ድርሻ ወሳኝ ነው ይላሉ።

...በሺ የሚቆጠሩ ተምሳሌቶችን ገኘን እነሱ ልምዳቸውን ያካፍሉ ምንም ፍርሀት በሌለበት መልኩ ሌሎቹ ሊመጡ ይችላሉ እና ስለዚህ ህብረተሰቡ ሞራል ይስጥ ሞራል በማዳፈን ፋንታ ያንን አሁን ትቶ ሞራላቸውን ይገንባ በይ ነሽ ልጄ ቀጥይ አንቺ ብዙ ደረጃ መድረስ የምትችይ ልጅ ነሽ እያሉ ሞራል ይስጥ።...

አየር መንገዱ በሰባ አመት አገልግሎት ዘመኑ በሁሉም የስራ ዘርፎች የሴቶችን ተሳትፎ እያሳደገ መቷል። አስራሶስት ሴት አብራሪዎችም አሉት። ዋና አብራሪ አምሳለወርቅ ንሉ እና ረዳት አብራሪ ሰላም ተስፋዬ ሴቶች ጠንክረው ከሰሩ ስኬታማ መሆን እንደሚችሉ ተሞክሮአቸውን ይናገራሉ።

...ሴት መሆን ከፈለጉበት ቦታ ከመድረስ የሚያግድ ነገር አይደለም እኛ እዚህ ቦታ የተገኘነው የተለየ ችሎታ ስላለን አይደለም ግን ያሉትን ችግሮች በፅናት ተቋቁመን እንዲሁም ያገኘናቸውን እድሎች በአግባቡ በመጠቀም ነው። ስለዚህ ለሌሎችም ሴቶች ማስተላለፍ የምፈልገው ነገር በዘልማድ የወንድ ስራ ነው የሚባለው ስራ የአመለካከት ጉዳይ ነው እንጂ ሴቶችም መስራት የሚችሉት ነገር ነው።... (ዋና አብራሪ አምሳለወርቅ ንሉ)

...ለወጣቶች የምመክረው ነገር ከልባችን አንድን ነገር ከፈለግን እና ለዛ ነገር ጠንክረን ከሰራን ማግኘታችን አይቀርም እና ማለም ጥሩ ነው። ምክንያቱም ስለ አንድ ነገር ሌትተቀን የምናልም ከሆነ አስበነውም ሳናስበውም ወደዛ ነገር እየሰራን ነው የምንገኘው ስለዚህ ማለም አታቁሙ ካለማችሁ ማግኘት ትችላላችሁ።... (ረዳት አብራሪ ሰላም ተስፋዬ ሴቶች)

በተለያዩ የአመራር ሴቶችን ለማብቃት እና ተሳትፎአቸውን ለማሳደግ የሚሰችል አሰራርን እየተገበረ መሆኑን ነው የአየር መንገዱ የሰው ሀይል አስተዳደር ምክትል ሀላፊ ወይዘሮ አዚዛ መሀመድ የሚናገሩት።

...ኮቺንግ ኤንድ ሜንተርግ የሚባል ፕሮግራም አለን የሜንተርግ ፕሮግራሙ በሁሉም ኤሪያ ማለትም በቴክኒሺያም በፓይሎትም፣ በማኔጅመንትም ላይ ተግባራዊ እየሆነ ነው። ስለዚህ ሴቶችን ወደተሻለ ደረጃ ለማምጣት ቁጥራቸውን ከፍ ለማድረግ ይህ ፕሮግራም በጣም ይረዳናል ብለን እንገምታለን።...

The full video of the news can be accessed at the official facebook page of the station using the link blow:

<https://www.facebook.com/EBCzena/videos/1055134007851808/>